



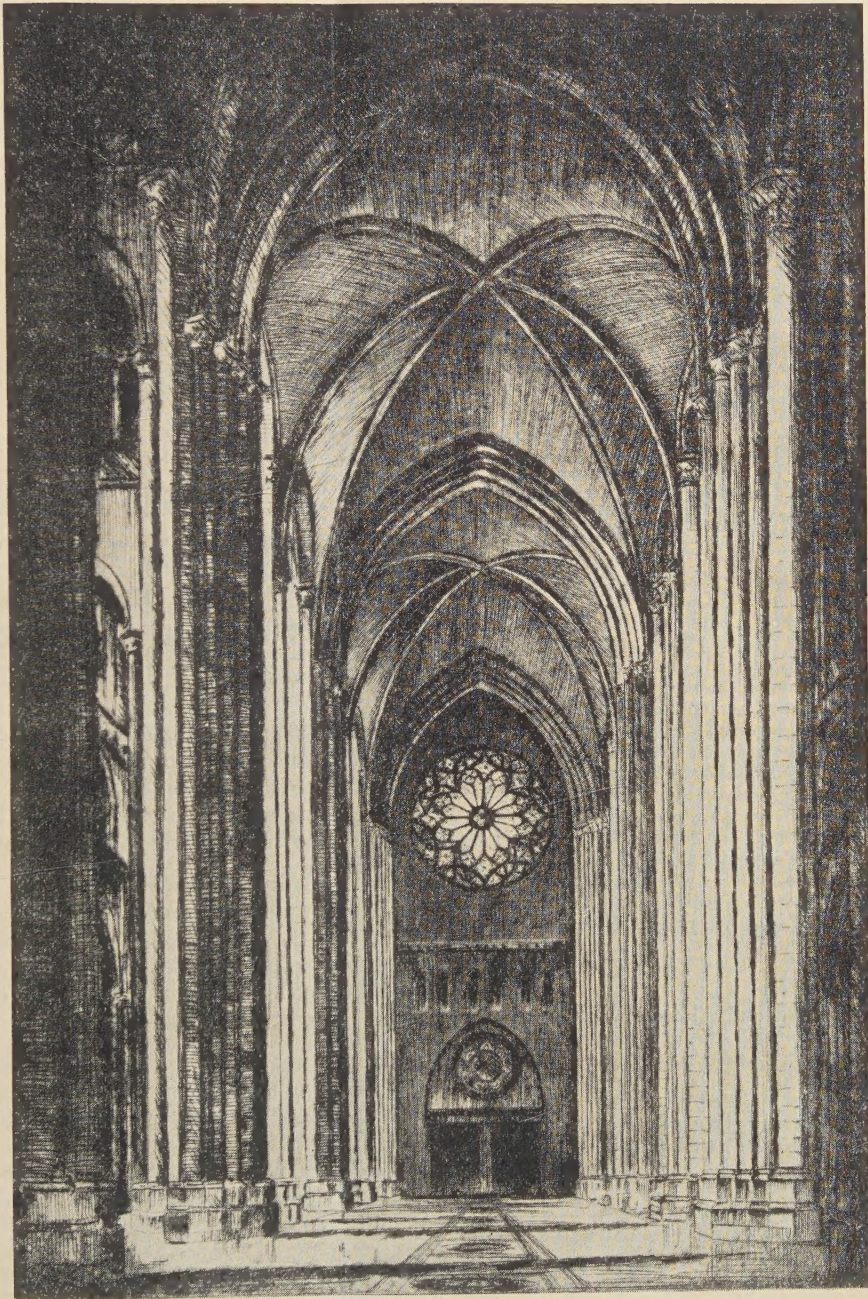
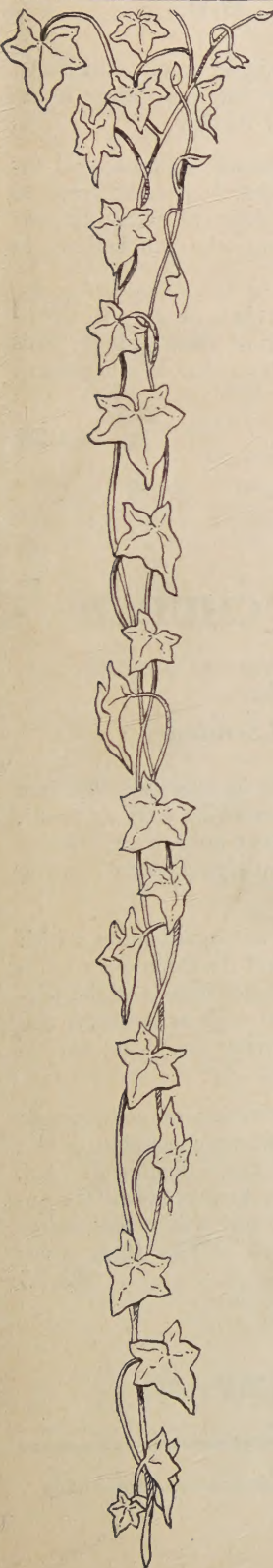
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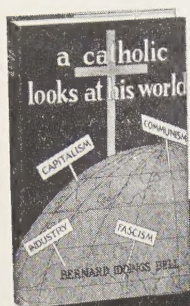
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February 29, 1936

The Living Church



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A reproduction of an etching by Wil King
(See page 268)



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"If we may say that America looks forward to the perfection of government when all men shall live together in civil peace and equality, we may certainly affirm that the Church of America looks forward to the coming of the Kingdom of God. *The American Episcopal Church* will bring to its readers the magnitude of the experiment as it is being worked out in the life of the Church and will make clearer the origin and goal of much we know as America at its best."—*The Holy Cross Magazine*. **\$2.75**

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Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar



FEBRUARY

29. (Saturday.)

MARCH

1. First Sunday in Lent.
- 4, 6, 7. Ember Days.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. Annunciation B. V. M. (Wednesday.)
29. Fifth (Passion) Sunday in Lent.
31. (Tuesday.)

KALENDAR OF COMING EVENTS

MARCH

4. Consecration of the Rev. Dr. Bartel H. Reinheimer to be Bishop of Rochester.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

9. St. John's Cathedral, Wilmington, Del.
10. St. Andrew's, Buffalo, N. Y.
11. St. Luke's, Lebanon, Pa.
12. Trinity Church, Geneva, N. Y.
13. St. James', Roxbury, Mass.
14. Grace Church, White Plains, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

ABELE, Rev. CHARLES A., of the diocese of Central New York; is vicar at St. Paul's, Warsaw; Good Shepherd, Quincy; St. Cyprian's, Carthage, Ill. (Q.), with address at St. Paul's Rectory, Warsaw, Ill.

ALBAUGH, Rev. E. KENNETH, formerly in charge of Holy Trinity Parish, Sykesville, Maryland; has accepted an appointment to Deer Creek Parish with address at Darlington, Maryland.

ANDREWS, Rev. ERIC L., formerly in charge of St. Thomas' Church, Kiriya, Gumma Ken, Japan; is rector of Sandon Parish, Chelmsford, Essex, England.

KIMURA, Rev. JOHN HYOSO, S.S.J.E., is in charge of St. Thomas' Church, Kiriya, Gumma Ken. Address, 1438 Shimisu cho, Kiriya, Gumma Ken, Japan.

Correspondence

The Torok Case

TO THE EDITOR: The Church is deeply concerned and has been greatly disturbed in regard to the case of Dr. Torok.

Information of the highest importance in this matter has now been received and we have sent this to the Presiding Bishop and to all our bishops for their information. This information comes, in response to enquiries addressed to him, from His Grace Athenagoras, Archbishop of the Greek Church in North and South America and official representative of the Ecumenical Patriarch in this country. The communication received from Archbishop Athenagoras shows that His Holiness Photios, the Ecumenical Patriarch, ruled officially under date of March 9, 1935, that Dr. Torok's "recognition as an Orthodox Bishop is inadmissible," this pronouncement being made in response to Dr. Torok's plea "that his consecration as an Orthodox Bishop be recognized as valid." The official document issued by the Ecumenical Patriarch, and translated by Archbishop Athenagoras himself, is as follows:

"PHOTIOS, BY THE GRACE OF GOD, ARCHBISHOP OF CONSTANTINOPLE, NEW ROME, AND ECUMENICAL PATRIARCH.

"Official No. 425.

"Most Reverend Archbishop of North and South America, our dear co-worker in the Holy Spirit, Mgr. Athenagoras, the grace and peace from God be with Your Eminence:

"After due examination of all matters submitted by Your Eminence, through your reports dated June 16th and October 1st of last year, about the so-called and so-subscribed Bishop John Torok, who asked of you that his consecration as Orthodox Bishop be recognized as valid, we state in reply, after a synodical decision, the following for the knowledge and guidance of Your Eminence.

"Namely, because this person has changed successively three confessions, and besides there are many obscure and ambiguous points regarding his orthodoxy, and because on the other hand he contracted marriage after his ordination, for these reasons, irrespectively as to the good standing or competence of those who consecrated him, it is evident that his

URBAN, Rev. RICHARD G., formerly rector of St. Margaret's Church, Menands, N. Y., is in charge of St. James', Lake City, and St. Bartholomew's, High Springs, Fla. Address, 613 S. Marion St., Lake City, Fla.

WILLIS, Rev. ARTHUR R., formerly rector of the Church of the Ascension, Ontonagon, Mich. (Mar.); is assistant at St. Paul's Church, Kenwood, Chicago, Ill. (C.). Address, 4945 Dorchester Ave.

WOOD, Rev. JOSEPH C., formerly in charge of St. John Baptist Mission, Milton, Del.; is vicar at St. John's Cathedral, Wilmington, Del. Address, 307 W. 22d St.

NEW ADDRESS

McKENZIE, Rev. BENJAMIN S., retired archdeacon of the diocese of West Texas, formerly San Antonio, Texas; 1880 Monte Vista St., Pasadena, Calif.

ORDINATION

PRIEST

NORTH TOKYO—The Rev. PAUL MASASO YAMANAKA was advanced to the priesthood by Bishop Reifsnider of North Tokyo in All Saints' Chapel, St. Paul's University, Tokyo, Japan, January 25th. The ordinand was presented by the Rev. Kiichi Akiyama, and is assistant rector of St. Barnabas' Church, Kusatsu, Gumma Ken, Japan. The Rev. P. O. Yanagata preached the sermon.

EASTER, 1936

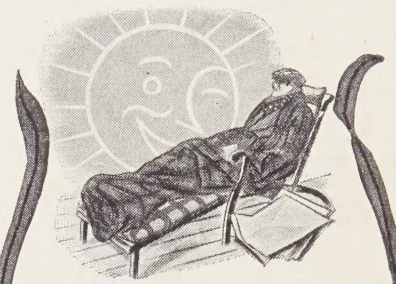
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recognition as an Orthodox Bishop is inadmissible.

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1935, March 9.

PHOTIOS

Archbishop of Constantinople
and Ecumenical Patriarch
Dear Brother-in-Christ."

The whole case for our acceptance of Dr. Torok as a bishop has rested on the supposition that he was a bishop of the Eastern Orthodox Church. It was on this supposition that the Bishop of Eau Claire took his wholly unconstitutional action purporting to give Dr. Torok status as a bishop of this Church. But the head of the whole Eastern Orthodox Communion, the Ecumenical Patriarch, has declined to recognize Dr. Torok's consecration as valid and has ruled officially "that his recognition as an Orthodox bishop is inadmissible." In the face of this can anyone continue to hold that we should receive Dr. Torok as a bishop of the Eastern Orthodox Church and give him status as a bishop?

I must add that Archbishop Athenagoras informs us that Dr. Torok was notified some time ago of this official pronouncement by

the Ecumenical Patriarch. The Ecumenical Patriarch would naturally not wish to make public pronouncement on the competence of the two bishops who took part in the consecration of Dr. Torok as they are subject to the Serbian Patriarch. However, as regards Bishop Gorazd, one need only remember that the priests ordained by him were reordained in 1924 by the Ecumenical Patriarch's representative in Czechoslovakia, Archbishop Savvaty of Prague. The latter has, since 1923, been the recognized head of the Orthodox Church in Czechoslovakia, under Constantinople.

(Rt. Rev.) WILLIAM T. MANNING,
New York. Bishop of New York.

Birth Control

TO THE EDITOR: The suggestion with regard to the use of contraceptives made by the Rev. J. E. Foster (L. C., January 11th) is the most extraordinary that I can remember ever having seen sponsored by any minister of any religion.

Even the thirteen ministers and rabbis who recently broke into the New York newspapers only suggested the permissive use of these devices by married persons on relief.

They did not advocate free and unlimited recourse to contraceptives on the part of any and all, in or out of wedlock, who might wish to use them. This may not be what Mr. Foster intended: but it is the only logical end of an argument which recommends contraceptives as a preventive of abortion.

Women do not resort to abortion because they are on relief, or because they are physically unable to bear children; but because, for a variety of reasons—often that they are unmarried—they do not wish to have them.

Therefore, if a clergyman desires to urge the use of contraceptives as a preventive of abortion, he must advise the married couples and spinsters of his flock in some such terms as these: "If you wish to indulge a certain appetite, licitly or otherwise, and, at the same time, so strongly desire to evade the natural consequences of your acts that you might, in event of pregnancy, practise abortion, I as your pastor advise you to visit Dr. Blank's back door and lay in a stock of this and that."

It would be sinful advice because, like all attempts to do evil that good may come, it is contrary to the religion of Christ.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

TO THE EDITOR: The Rev. J. E. Foster, in the article, *Thou Shalt Not Kill* (L. C., January 11th), suggests "better methods of birth control made readily available as needed," to reduce the number of abortions in this country. Aside from the fact that there is now a tremendous illicit business in contraceptives, does not "birth control" that depends upon the use of contraceptives involve the destruction of life? New human beings are not produced from lifeless matter; real life is passed on by both parents to form a new being; and birth control, by preventing and destroying this life is guilty of murder. At least so it seems to me.

Instead of "better methods of birth control," why not better instruction in morals, especially as relating to marriage? Young couples today, already possessed of birth control information, rush into matrimony, asking the Church's blessing and sharing (supposedly) her prayer for a fruitful union, with every intention of defeating the fundamental purposes of marriage. With birth control information their mainstay, instead of self-control and respect for their new estate, they feel free to marry on a combined income which is cut in half when their contraceptive devices fail. The old ideal and necessity that the husband should be the bread-winner and father, and the wife the homemaker and mother seem ridiculous in the eyes of those, who, with lowered moral tone, believe they have "better birth control methods," and whose childless homes seem to demonstrate the fact. Moreover, there are many now who, with these "better methods" as their starting point, dispense with marriage entirely, and quite logically, if the birth-controllers are right.

Wollaston, Mass. H. J. MAINWARING.

In Defense of the Prayer Book

TO THE EDITOR: This is to protest the disparaging attitude of the Rev. Truman Heminway on some of the Offices of the Prayer Book, in your issue of February 1st. Too much time and thoughtful consideration have been put into the Prayer Book and its revisions to have it so lightly regarded. Such methods of ridicule surely do not convert souls. We have all kinds of Church organizations. What we need most is a Loyalists' Club for the Book of Common Prayer.

Let us have true religion and virtue preached and practised. Indifference and worldliness are the reasons for any spiritual slipping.

Waban, Mass.

HOMER LOCKWOOD.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

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E. P., Instruction, and Benediction, 7:15 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Prayer, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

4 P.M. Evensong. Special Music.

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Week-days: 8, 12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

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7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and

Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday

and Saints' Days, 9:30 A.M.

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WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

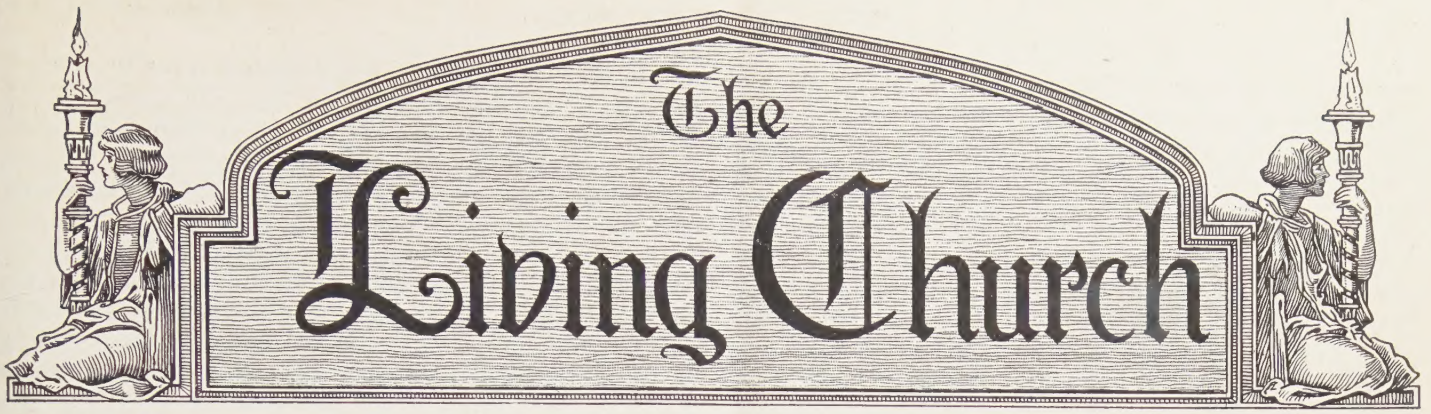
VERY REV. HENRY W. ROTH, Dean

Sunday Masses 7:30, 9:30, and 11:00 (Sung

Mass and Sermon).

Week-day Mass, 7 A.M.

Confession: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, FEBRUARY 29, 1936

No. 9

EDITORIALS & COMMENTS

And So Shall We Be Turned

EVERY YEAR the clergy make most careful preparations for the observance of Lent by their people. However those preparations may otherwise differ they are all alike in one important particular: they provide additional opportunities for devotional exercises or else they urge the people to use more fully the opportunities already provided. Practically all the clergy, just before Ash Wednesday or on Ash Wednesday itself, earnestly bid their parishioners to draw up Lenten rules, and to keep them. Such rules, rectors always continue, should include more church-going, more reading of the Bible and other religious books, more self-sacrifice resulting in increased offerings of money for the work of the Church. The large majority of Church people, we think, actually do make Lenten rules and really do keep them not only conscientiously but also literally. It is always surprising to hear at Easter of the great numbers in any parish who have not been absent from a single one of the extra services set down in their Lenten rules, who have read daily just what they planned to read, who have given the full amount promised. And, of course, many others approach closely to this completeness of performance.

Yet, Church people often confess that Lent does not mean to them all that they could wish; that, in some way, the hopes with which they entered upon it are not fulfilled. The odd thing is that the very persons who have kept their Lenten rules perfectly are the ones who are most likely to say this. They expect, each year, to be more "different" at Easter than they ever are.

What is lacking? Occasionally we hear a rector caution his parishioners against attempting to *do* too much. Indeed, one rector shocked his parish by declaring that many persons made the mistake of *too much* church-going during Lent. "Do not try to go twice a day; be sure that you are right in going once a day, if you are thinking of that; consider the matter of extra services in relation to the other obligations of your daily life." He went on to explain that it was not the quantity but the quality of Lenten observances that was of prime importance.

Here, we believe, is where the difficulty comes in. No one can doubt the value of a Lenten rule and the necessity of striving to keep it as fully as possible once it is made. Few things are

so demoralizing as a rule that is lightly set aside. Furthermore, for some persons a rigid rule, strictly kept, is an immense spiritual help. We refer to those Christians who "go to church when they can," who "give to missions when they have the money to spare," who "read the Bible when they have time." They grow in grace through their Lenten rule. But there are other Christians who find it easy to keep a rule. They are naturally methodical, and they like to observe Lent as they attend to anything else. We hasten to say that we would not have them changed in this regard. They are the mainstay of the Church, these members who "are always in their places," who "always do their part."

But still, that rector who warned his parishioners against emphasis on *doing* was aware of a real danger. The Church people who are so tired when Easter comes, by reason of their spiritual exercises during Lent; the Church people who are self-reproachful at Easter because the rule so earnestly made has been so poorly kept; the Church people who feel that little has been gained—all of them put the emphasis on *doing*. Surely it should have been put on the *purpose* of the rule, the purpose of Lent, indeed.

On every Ash Wednesday, including this one, we have all heard that Lent is a time for the withdrawal of the soul from the distractions of the world to that inner quiet where God waits. We have heard, too, that the special preachers, the extra services, the retreats and days of devotion are all simply means to this end. We have even heard that the use of the mite-boxes has the same spiritual intention. Why have we not been more impressed and more influenced by this instruction, repeated year after year?

Perhaps one reason is that so many persons believe that "living the interior life" means a retirement from the world that is impossible to them, even in thought. They must attend to duties that are of the world. Moreover, they are well aware that their rectors must do this very thing, at all times and most particularly in Lent. "My rector is so busy during Lent helping us all to make a good Lent that he hardly has time for his own prayers," some one said recently. We venture to think that the rector would not concur in this. Like Brother Lawrence, he

practises the presence of God in and through his work—whether this be meeting the visiting preacher at the train, making sure that the voluntary, week-day choir is organized, or even seeing to it that the church is heated for the additional occasions. *His* Lenten rule is, so to speak, built around these duties.

It has been strikingly said that the practice of the presence of God is remembering that God is here, now. "Turn thou us, O good Lord, and so shall we be turned," the Ash Wednesday prayer of the people begins. All the special opportunities given to the people by the Church during Lent are just simply helps to offering this prayer with effectual fervor. Penitence is turning, amendment of life is turning, continual recollection of God is turning. Lent is the time set apart for accomplishing that turning.

Church people desire to do this. They try, following directions. The trouble is that they try to do it of themselves. And they discover that they cannot. We all know this well. "Turn thou us, O good Lord," we pray. And then we attempt to turn ourselves. We are *not* turned, and we wonder why, especially if we have kept to the letter of our rule. Surely the reason is that we have not remembered God, here, now. "Turn *thou* us, O good Lord, and so shall we *be* turned,"—so a distinguished actor once rendered the words when a priest who was a friend persuaded him to read the prayer aloud to him.

We all believe, we say, that God will turn us if we ask it of Him. And we have asked it. But possibly our stress has not been rightly placed: "Turn *thou* us, O good Lord." Let us ask anew this Lent. The use of the words of the prayer is one way; it might be said on other days in Lent beside Ash Wednesday. Then let us ask it by each of the deeds in our Lenten rules, making all of them "askings" that God will turn us. If we do this, our Lenten rules will retain their Ash Wednesday vitality. We shall not faint before Easter; we shall be "different" at Easter. Because we shall *be* turned.

The Gates of Hell

SOMETIMES we are likely to be a little too complacent about Our Lord's promises, as recorded in Holy Scripture, and to overlook the fact that every promise that He made was contingent upon very definite action on our own part. For example, He promised to be with His Church to the end of the world—presumably meaning both its most remote spot geographically and also its terminus in time. But He made that promise only after giving His Church a definite command: "Go ye into all the world and preach the Gospel. . . ." We may well believe that His promise was not an isolated and independent thing, but rather one definitely conditioned by our own fulfilment of the plain command that accompanied it.

So also Our Lord promised that the gates of hell should not prevail against His Church—but on what condition? "Thou art the Rock," he said to St. Peter, and through him to all of the faithful who acknowledge Christ as the Son of the Living God, "and upon this rock will I build my Church; and the gates of hell shall not prevail against it." Again the conditioned promise; the rock of faith must not crumble if the promise is to be fulfilled.

These things have a very definite and important bearing on the situation of our own Church today. Our Lord did not promise that the Protestant Episcopal Church in the U. S. A. would endure as a living element in Christendom until the end of time, nor did he guarantee that the gates of hell would not prevail against it. Other Christian Churches have been virtually wiped out in the past, and doubtless will be in future. One thinks naturally of the apostolic Jewish Church in Pales-

tine, of the vigorous Church that flourished in North Africa in the time of St. Augustine, of the Nestorian Church in the Orient, and later the medieval Church in China and Japan. In our own day there is the great Russian Orthodox Church, not entirely destroyed but reduced to a shadow of its former self.

In all of these and many other cases conditions both external and internal have combined to destroy a section of the Christian Church. It is notable that it has always been this combination of external and internal forces that has wrought the havoc. External causes alone have never been sufficient to overthrow the Church or any part of it. There is constant warfare between the Church and the world. The gates of hell are always yawning to engulf the Church, but never do they prevail except when the Church itself neglects to fulfil its part of the bargain upon which Our Lord's promises are conditioned. Denial of essential elements of the Catholic Faith, loss of social vision, worldly greed, lack of missionary zeal—these are the devil's allies within the Church that betray Our Lord anew and make it possible for the gates of hell to prevail in this or that faithless corner of the Kingdom of God.

And how strong are these forces within our own Church today? Denial of the Faith? We see it on every side and in all degrees, from the priest who shamelessly repudiates the divinity of Christ to the layman who regards the observance of Lent as hopelessly old-fashioned and out-of-date. Loss of social vision? How widespread is the attitude that the Church should stick to the Gospel (*sic!*) and not concern itself with such worldly matters as war, poverty, and social injustice. Worldly greed? Why does every vacancy in a metropolitan parish that pays a good salary draw scores of applications, while bishops of remote missionary districts plead for self-sacrificing missionaries, clerical and lay?

But it is the lack of missionary zeal that particularly concerns us just now. The Church is operating its general missionary work on an emergency schedule that is barely adequate to maintain it on a subsistence level. General business conditions have considerably improved during the past year, and many of our people have undoubtedly benefited by that improvement. Yet the National Council has had to decree staggering cuts in all departments and coöperating agencies and in every aided diocese and missionary district, because the expectancies for 1936 are far below even the emergency schedule. These cuts, as fatal to many of our missionary enterprises as Shylock's pound of flesh, will go into effect March 31st unless new contributions and pledges to the amount of \$150,000 can be secured by that time. The amount is not large by any means, but the need for it is urgent—how urgent only the missionaries in the field fully know.

Is this Church of ours going to fall prey to the insidious forces that bore from within and that alone can enable the gates of hell to prevail against it? The answer is up to you and me, and every faithful member of the Church. And the time for the answer is—*now!*

The Extra Day

MANY PERSONS remember with pleasure the book by Algernon Blackwell, *The Extra Day*. That day was snatched by a family of children from "the tiny opening between today and tomorrow." This year we actually have an extra day in the Kalendar. What do most persons do with this day, given to them once in four years? It might well be made the occasion of something as special as the day seized by the children of the story. An extra offering to missions, an extra Eucharist, an extra kindness shown to a friend or to a stranger;

perhaps just as extra prayer or thanksgiving. Let Church people, at any rate, use this extra day, or some of its hours, for extra "good deeds."

A Remarkable Response

THE diocese of Rhode Island is to be congratulated upon the diocese-wide mission held during the fortnight of February 2d to 16th and reported elsewhere in this issue. It literally was a mission in which the whole diocese took part. Seldom is it the case that every parish, every mission and even every preaching station joins in any enterprise and especially in one extending over two weeks: moreover weeks of one of the most severe winters experienced in the state. The mission was indeed diocese-wide. In addition to the great fact that everyone took part, is the other great fact that they joined in with enthusiastic warmth and that this zeal did not abate but rather increased as the days went on. It was a memorable achievement.

Religion in the World's News

THE COMPROMISE neutrality bill recommended by the Senate Foreign Relations Committee, and supported by the administration, has now passed both houses of the congress. The provisions of the present law are, according to an account published in the *New York Times*, as follows:

"1. The President must embargo shipments of arms, munitions, and implements of war to all belligerents as soon as a state of war comes to his knowledge, except for American republics at war with a non-American State.

"2. When the President has proclaimed a state of war, it shall immediately become unlawful to buy, sell, or exchange within the United States any bonds, securities, or obligations of any belligerent government, except that existing indebtedness may be renewed or refunded.

"3. American citizens may travel on belligerent vessels only at their own risk.

"4. The President may restrict the use of American ports for the use of belligerent war vessels or submarines."

This law differs from the earlier law, in that the President's discretion as to the advisability of an armed embargo has been abolished, and, in that it does not apply to South American countries.

The present act is a compromise between three sharply differing forces: the so-called "isolationists," or "hundred-percenters," whose sole interest is to keep American trade moving in war time, with no thought of its effect either on American participation in the war, or on the disappearance of war-inflated markets at its end; the internationally-minded group, whose interest is not so much in neutrality as in coöperating with the League of Nations and other organizations attempting to enforce penalties against aggressor nations, and those whose proposal has finally been accepted, whose interest is simply to keep America from engaging in activities which draw it into war—the genuine neutrality seekers. It is matter for serious doubt whether this legislation will be of great value in keeping us out of war. More practical than the Pact of Paris, it is nevertheless a measure entirely dependent on the desire of the American people to live up to it; but it is a heartening example as the Pact of Paris was, and indeed still is, of the ever-increasing detestation of war which now seems to be characteristic of only the democratic countries of the world, though beneath the surface it is, no doubt, characteristic of the others also.

THE FAR EASTERN SITUATION

RUSO-JAPANESE tension seems to have been greatly reduced during the past week. Military "incidents" which not long ago were becoming more and more ominous and frequent, virtually came to a halt and "two kites"—so named by Hugh Byas, writing in the *New York Times*—were flown in the Japanese press, indicating a Japanese desire to avoid further trouble. The first kite was a suggestion that the Japanese government will be willing to agree to the Russian proposal that a commission containing neutrals arbitrate border disputes. The other was editorial discussion of reviving the proposal for a non-aggression pact between the two Asiatic powers.

Not long afterward an Associated Press dispatch revealed the information that Japan is willing to continue restricting its fortifications in the Pacific in harmony with Article 19 of the Washington Treaty.

PRO AND CON IN GERMANY

PROOF that dictatorship is not an unadulterated evil is given by a recent decree of Propaganda Minister Goebbels, suppressing the sale of pillows and bath towels decorated with pictures of famous incubators of Nazism, such as Hitler's Bavarian Palace, and the historic Potsdam Garrison Church, as examples of "trashy advertising." However, this sort of cultural clean-up, seriously advanced in some quarters as a justification of the Nazi régime is easily overbalanced by another decree of the propaganda minister, ruling that any Church paper commenting on government policies thereby automatically becomes subject to the "editor's law,"—which, simply stated, "provides for the expulsion from the journalistic profession of any editor opposed to the government" according to the *New York Times*' report.

At a meeting of the National Confessional Synod, the split between compromise and oppositional clergy grew wider as the Westphalian Rhineland clergy withdrew their representatives from the directorates appointed by Hans Kerrl. The Rev. Martin Niemöller and the Rev. Gerhard Jacobi, who recently defied a Nazi government decree by preaching from the pulpit in the Kaiser Wilhelm Memorial Church attended by fifty brother preachers who flanked his pulpit throughout the sermon, were among oppositional leaders attending the synod. An Associated Press account of the meeting added that two decrees had been launched against the confessional opposition, one empowering provincial Churches to take emergency measures for restoring order in the Church pending new legislation, the other regulating the functions of Church officials on lines similar to those for civil service.

THE REVOLT OF THE UNTOUCHABLES

THE DECISION of a number of the members of the depressed classes in India to seek a religion more suited to their conception of an equitable social order has gathered to its fold no less than seventy million persons, according to Dr. A. L. Warnshuis, American Secretary of the International Missionary Council. Under the signature of the Bishop of Dornakal a call to the Church has been issued, expressing the conviction of the Council that the present unrest among the depressed classes "springs from no material dissatisfaction, but from a deep spiritual hunger which cannot leave us unmoved," according to an NCJC report. Asserting that "the Christian Church is faced with an opportunity which is unique in India, and a cry for help which evokes all our sympathy and love," the appeal continues, "the task is so great that it cannot be met

by isolated efforts of divided Churches. The Churches must meet the situation together. They must take counsel together, and they must pool their resources as far as possible."

Charges that the untouchables are selling their birthright for a mess of pottage have been hurled by Hindu leaders, including the Mahatma Gandhi, whose pronouncements and actions in defense of the untouchables are well known. However, it seems but natural that these victims of centuries of spiritual and physical oppression should come to the realization that there is something seriously wrong with a religion which has this oppression as one of its cardinal tenets. Mohammedans and Communists are also seeking to win converts from this numerically powerful body of men who have denounced their religious homes. One of the less desirable features of the situation is the invariable practice in Indian election of voting strictly along religious lines. It is this feature to some extent which has given rise to the charge that the movement is an insincere one, and it is undoubtedly true that mass conversions are sometimes almost as embarrassing to the Church as no conversions at all, as far as practical religious results are concerned. Nevertheless, there is no doubt of the extreme spiritual need of these seventy million Hindus, and of the need for wisdom and dedication on the part of Christian leaders in India.

THE BACK-TO-PALESTINE MOVEMENT

SPEAKERS at the Mizrahi Zionist Convention in Washington accused Great Britain of failing to carry out the Balfour declaration creating a Jewish homeland in Palestine. British action at which the criticisms were particularly directed was the proposal to create a Legislative Council consisting of fourteen Arabs and seven Jews.

So far as we know no one has attempted to solve the difficult question whether Palestine should belong to the Jewish race or to the Arabs who moved in after the Jews were driven out. The majority of Palestinian population is of Arab blood, and it would seem only fair that this majority should be represented by a majority on the council, for it would be ridiculous for every race to lay claim to the right to govern its former homeland without regard to its numerical proportion in the existing population. Under such a system it is to be supposed that American Indians should have a majority representation in Congress. Thoughtful Jews will remember that the chief basis of their attack against Germany is the immoral character of a government based on race, and attempt to arbitrate differences with their Ishmaelite half-brothers on a ground of equitable representation.

An ingenious system to capitalize on the exodus of Jews from Germany is being promoted by the German government. The departing Jew is to be allowed to invest his capital in a firm chosen by the government for its production of exportable goods, to be repaid in foreign money of the country to which he is going, to the amount of 65% of its present value in Reichsmarks, at 4% interest, over a period of years. Until now emigrants have been unable to realize more than approximately 35% of their capital, so the new scheme seems very attractive; not quite so attractive to them perhaps is the fact that the new system is providing German Industrial Exports with needed capital, is helping solve the difficulties of the German government in obtaining foreign currency, is keeping Jewish fortunes within the fatherland, is increasing German competitive advantages in foreign markets, is paying substantial commissions to agents abroad, and has already, according to the London correspondent of the *New York Times*, begun to pull Nazi industry out of its slump.

JEW IN POLAND

THE SITUATION of Jews in Poland took a more optimistic turn with a declaration of Premier Kosciakowski in a speech to the Sejm. According to a *New York Times* story he warned "narrow-minded" nationalists that their efforts in the present difficult economical situation to rouse the population against Jews were violating the law, disturbing order, and undermining the very foundations of government, one of which, he asserted, was the security of all persons regardless of creed or nationality. A bill designed to prevent observance of the Jewish dietary laws was postponed until another session of the Sejm.

THE LEFTIST VICTORY IN SPAIN

A COALITION of leftist groups, ranging from liberal to extreme radical, won the Spanish general election, and gave rise to new fear for the situation of the Roman Catholic Church in that country. Always prone to ally itself with the forces of the right, the Roman Church had in the last Spanish government thrown the balance of power to the conservatives and monarchists—not, indeed, without considerable justification, since almost all continental left-wing movements are and have been of a definitely anti-religious nature. Whether this coalition extending all the way from mild liberals through socialists and communists to anarchists and syndicalists will have sufficient mutuality of interest to maintain a stable government remains to be seen.

An interesting side-light on the Spanish political situation is given by "Tacitus" in the *Milwaukee Journal*. According to Tacitus, when the first revolutionary government was enthusiastically exacting liberal legislation one of its measures was the granting of suffrage to women. The fear of many Socialist leaders that the great body of Spanish women were monarchist and religious in nature was, it proved, well founded, for the women's vote was an important factor in the return of the reactionary government. Then the bloody suppression of the revolt of October, 1934, swung the women's vote around to the leftist camp. One wonders what Spanish women will think of a government among whose allies are such advocates of direct and bloody action as syndicalists and anarchists, who have already engaged in riots all over Spain, presumably to indicate their joy with the results of the election. Communism, according to Tacitus, is not as important a factor in the situation as the newspapers, which are inclined to label every violent leftist movement as Communist, would lead one to believe.

NOTES FROM HERE AND THERE

A PROPOSED constitution for the Evangelical and Reformed Church, a merger of two Lutheran bodies in the United States, has been made public by the Rev. Dr. William E. Lande, Secretary General of the Merger Commission. The combined Church has a membership of some 700,000 who united two and a half years ago without first settling on a credal basis or a constitution. . . . Hitler sent a telegram of congratulation to Pope Pius XI on his 14th anniversary in the papacy. . . . Papal Nuncio Orsenigo called on the German Foreign Office and lodged a protest against the arrest by the secret police of some 150 Catholic clergy and laymen. . . . The Supreme Court set aside the death sentence of three Mississippi Negroes convicted for murder in a frank opinion read by Chief Justice Hughes, observing among other things that "the rack and torture chamber may not be substituted for the witness stand."

The Shirkers

By the Rev. William G. Peck, S.T.D.



THE BOAT-BOY

THE BOAT-BOY came to my vestry door before Evensong, and asked if he might see the rector. Perhaps I had better explain, for the sake of those who do not know, that a boat-boy is the small boy who carries the incense-boat in the ceremonies of the Catholic Church. He is usually chosen for his ability to assume in church a rapt and heavenly expression of countenance which is not infrequently con-

tradicted by his secular activities. Well, our boat-boy was very much like that; and when I learned that he wished to speak to me, I supposed that he desired me to assist his emergence from yet another scrape. But I was mistaken. He had come to tell me that his cousin wished to join the choir.

"How old is he?" I asked.

"About eleven, Father," said the boat-boy.

"Does he come to church?"

"No, Father, but he plays about outside."

"Can he sing?"

"Well, Father, I don't really know. *But he can hum a bit.*"

Biting my lip to preserve my gravity, I demanded to meet this young aspirant, and the boat-boy took me to him. I found him in the church a poor, ragged, dirty little waif from our tangle of back streets. He looked as if he had never had a bath in his life. Closer acquaintance proved that his cousin had unwittingly told the verbal truth. The English word "hum," denotes a low murmuring sound; but in vulgar speech it sometimes means a strong and unpleasant odor. In this latter sense, this boy could and did "hum." He was humming then. But the boat-boy had meant only that he could emit low, murmuring sounds.

I asked him if he could sing; but he made no claim to possess the gift of song. I asked him further why he wished to join the choir, and he could supply no reason.

"Tell him," said the boat-boy, "that you can hum a bit."

The applicant admitted that he could hum. Not for him the nightingale's full-throated ease. Not for him the skylark's joy of pouring his full heart in profuse strains of unpremeditated art. He was no singer. He was merely a hummer, and apparently contented.

Our organist and choirmaster is a bank manager and a Doctor of Music, who nobly serves God by directing the music of a slum church and refusing to be paid for his services. He has a kind heart, but when I spoke to him of this boy he was adamant. He said that he had enough humming-birds in his choir already, and that what he wanted was more singers.

Now, this story has a moral. You may be sure that the editor would not allow me to occupy his valuable pages merely with amusing anecdotes; and I assure you that the serious implications of this incident will be duly set forth. But as I consider those implications, I am reminded of another story once told to me by a priest of the Church. He said that there was a man whose name was Clarence Dogsbody. This seems incredible, but I am only telling you what he told me. He said that Clarence Dogsbody played a trombone in the band that performed twice daily upon the promenade of a certain

seaside resort. And upon one occasion, Clarence wanted an evening "off." He sought eagerly for a substitute, but he could find no man who would dare to say that he could play a trombone. At length he went in desperation to his young brother Augustus, and suggested that he, if he would, could easily perform this service for him.

Young Augustus Dogsbody violently declared that he could not play a trombone, or even a jew's-harp; but Clarence explained that this did not matter. There were, he said, two other trombonists in the band, and if Augustus would only turn up at the right time, carrying Clarence's trombone, take his seat with the other trombonists, and then proceed to push and pull away as he saw the others doing, all would be well. He need not really *blow*. In fact, he would spoil everything if he were to blow. He must let it appear that he was playing the trombone, and nobody would be any the wiser.

Clarence must have had a seductive tongue; and this, together with the promise of ten shillings, persuaded the weak-minded Augustus. He went to the band-stand at the appointed hour, carrying his brother's instrument. He sat with the other

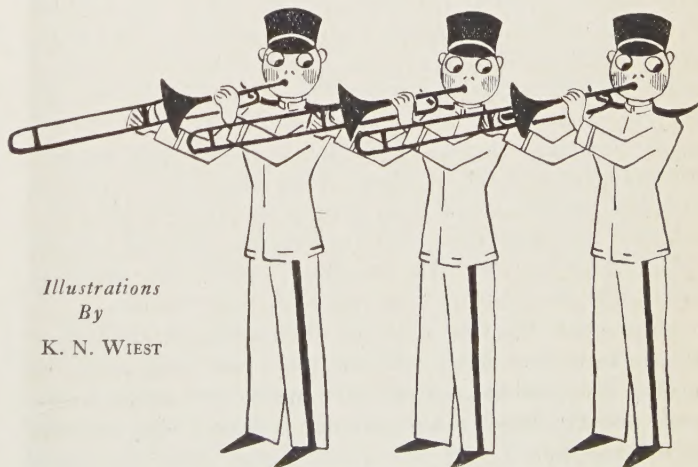
trombonists. When the music started, he was to be seen, pulling and pushing away like grim death; and nobody seemed to notice anything amiss with the performance. But disaster was on the way! Quite suddenly all the other players stopped, and the conductor turned to the three trombonists, waving an encouraging baton. The three of them pushed and pulled like mad, but there was

not a sound. An uncanny silence wrapped that curious scene. *They were all substitutes!* The three regular trombonists, without consultation, had all decided to take the evening "off." They had all sent dummies and pretenders in their places. And since hearing this story, I never see an orchestra pounding away, without wondering if they are all really playing.

FOR MANY YEARS I have been arguing that the Christian religion implies a conception of human value which is ignored or flatly contradicted by the organization of modern society. And for many years I have listened patiently to the regretful and tearful comments of people who hold responsible positions in the world. They say that it would be simply splendid



THE HUMMER



AUGUSTUS DOGSBODY AND FRIENDS

Illustrations
By
K. N. WIEST

if it were possible to have business run on Christian lines, and every working-man treated as if he really were an immortal soul. But unfortunately, they continue, the majority of people are not worth even the wages they are now paid. They are incompetent, incapable of making decisions, lacking in initiative, and devoid of interest in their work. Their chief idea is to get through the day as easily as may be; but they have no sense of loyalty, and no sense of responsibility. They are in their employment as the little urchin would have been in our choir: they may "hum a bit," but they don't sing, and they don't want to sing. They are at their work as the false trombonists in the band: they make pretense of playing, but they never really blow! The conclusion is that nothing can be done in the direction of making business human, because most people are really sub-human, and incapable of responding to the assertion that they are men, with the tasks, responsibilities, and rewards of men awaiting them.

I AM well aware that the gentlemen who tell me these things regard me, and all who think as I do, as well-intentioned idiots. We do not mind very much. We believe that those gentlemen are quite as well-intentioned as we are, and far more idiotic. And we never needed to be told by them that working men are sinners, lost and ruined by the Fall. Happening to have our feet upon the safe and solid rock of Catholic dogma, we have always assumed this. But we have also assumed something more: we have taken it for granted that their employers, managers, bosses, and landlords were also sinners, equally lost and ruined by exactly the same Fall. And having some shreds of common sense, we have perceived that, given the modern economic and industrial system, it may be asserted that while the temptations of men will differ, they will all be prone to succumb.

Some who are expected to work for a bare living, without the least voice in the direction of their industry, and conscious always of being the mere tools of profit-makers, will be tempted to do as little as possible, and to exhibit as little human interest as possible in their task. And others, who are in the position of being able to secure for themselves a very large proportion of the profits of industry, while no doubt they may find the process full of fascinating interest, will be tempted to give as little as possible to the workers in order that their profits may be more.

Now, if the purpose of industry is the well-being of men, the question arises as to who are the real shirkers. If the human job is the attainment of the Beatific Vision, as Catholic theology asserts, then the economic operation ought to subserve that end. But if we have a system which uses men for the sake of money, treating the souls and societies of men as the mere instruments of that purpose, then it seems to me that the leaders and managers and responsible people within that system are shirking the real human task. It is they who are merely humming, instead of singing. It is they who are only pretending to play the trombone. They may be quite satisfied with their efforts, but at least it must be said that they have forgotten the right tune. They are engaged upon the fantastic task of growing rich and important, when they might be seeking the Kingdom of God and His righteousness.

It is perfectly true that the little boy who aspired to do no more than hum, and the man who only pretended to play the trombone, are mystical symbols of modern mankind. We are engaged in a solemn pretense; we are shirking the real human task. We are failing to fulfil the implied meaning of our human existence. Thus it comes to pass that

we are faced with a vital and vivid contradiction between the Christian doctrine of man and the assumptions which have been stealing across the world for a few centuries, and are now actually chloroforming masses of men into a dangerous insensibility to the realities of their own manhood. The tendency of the modern world is in the direction of the servile state. We are moving toward an implicit reduction of the stature of the ordinary man. He may possibly be better housed, better fed, better dressed. He may, in a superficial and meaningless way, even be better "educated." But he is becoming a smaller creature—the mass-man of Ortega's fears. He is becoming more like a robot, or a tame rabbit. He is losing from his conscious awareness the concept of personality. He is satisfied to be an "individual," when he is really intended to be a person; and all the Christian doctors must be filled with amazement and sorrow at the spectacle.

The maintenance of our modern economic has depended upon this false and shameful notion of man; but the alarming feature of our situation is that while the economic shows signs of collapse, or at least of slow exhaustion, the stultifying heresy about the nature of man shows signs of persisting. The secular proposals for economic salvation, the various presentations of the totalitarian idea, deliberately seek to deprive the ordinary man of responsibility and initiative. They call the product "society," but it is the mere collectivity of insignificant units. Society is articulated by unique persons. The totalitarian state is composed of individuals whereof the whole meaning and value is determined by mass and position. They call it a band, but only the conductor is really allowed to play. They call it a choir, but there can be only one singer. The totalitarian state is the logical end of the modern process which has increasingly denuded the common man of his manhood.

WE OFTEN wonder why the average modern man seems so little attracted to the Christian Faith. He is, we know, sometimes inclined to take up with all kinds of superstitious balderdash; but he does not easily fall under the spell of the Gospel. Our missions and evangelistic efforts do not seem to make much headway with him. And the reason is that it becomes more and more difficult for him to understand what the Gospel is all about. For the Gospel assumes that he is a man, and he has largely forgotten what a man is. The Gospel sees him a figure of cosmic import, his path set about with titanic conflict, his story disfigured by a shattering failure, his face marred by sins which affront the high majesty of Heaven. But neither in shop or office nor in the newspapers nor in the cinema is such a view ever suggested to him. The whole shape of our modern organization has tended to smother the heights and depths of the soul. And even in the sacred name of religion itself the mistake is sometimes made of attempting to address men as if they were indeed no more than the ephemeral shadows of time—offering them bright half-hours and a little gassy moralism. When our evangelical grandfathers spoke of brimstone, they had at least some terrific notion of man's destiny. But their grandsons who offer only treacle have no notions about anything.

It is comparatively a small thing that crowds of men should have little interest in a business which is based upon the assumption that they are morons. It is of small significance that other, though fewer, men should be deeply interested in that business because it fills their pockets and inflates their pride. These phenomena are but symptoms. The huge, enormous danger of our world lies in the fact that Man

is a shirker. He is dodging his own transcendent destiny. He is seeking to evade the implications of his own manhood, because manhood is a thing ordered for eternity. And all our busy secularism, all our pompous politics, all our mammon-made wars, no matter how much noise they seem to make, are the futile or dishonest efforts of those who are doing less than their situation demands. All the screaming and braying of the modern world is no better than the poor little boy's humming. All its contortions are like the antics of the men who would have it appear that they were playing trombones.

The world of secularism is a world of half-men: a world of shadows and pretense. It offers us no good reason for doing the things it expects us to do. It cannot explain why we should even put on our boots in the morning. In such a world persons become mere individuals, and society becomes a mere mass. But let no simple and sincere collectivist say that I have written a reactionary paper in support of "rugged individualism." "Rugged individualism" is not for men who know what they are. Upon the secular plane you may have individualism, swallowing up society; or you may have collectivism, swallowing up the soul. But upon the plane of eternal life, the plane of redeemed life, the plane of truly ordered spiritual endeavor, you will have both personality and society.

It was for such a divine adventure that man was created. It is this that he is refusing. He was intended to lift up his voice, to sing with the morning stars, and to shout with all the sons of God. He was intended to blow his trombone loud and clear as the trumpet of the archangel. When, if ever, he tries to do these things, the world, which is rapidly becoming a buzzing bee-hive, will hear the human note: the sound of a man that breaks forth all glorious in St. Paul and in Shakespeare: the voice of the eternal Manhood which sounds by the marvelous sea from the lips of the Word made Flesh.

"In Thee Have I Trusted"

SOMETIME AGO we heard of a church, the pastor of which had unconsciously brought about a very vexing situation. For a period of seven or eight years he had preached to his people a doctrine of independent thinking. He had held before their eyes as a goal to be obtained, complete emancipation from what he called the traditional and conservative creeds of the day. His idea was to so increase the self-confidence of each hearer, that that hearer might embark upon a whole course of exploration without the restraining influence of creedal fences. The result was that many of the people whom he had thus trained, came to feel that the Church which had trained them, had nothing further to give them. They became as independent of this organization as if it had been a fraternal body to which they had belonged. It must have seemed rather a high price to pay for teaching a very questionable doctrine.

It is our belief that far from needing to train people in independence, they need almost without exception, some pretty thorough training in dependence. Dependence upon God our Heavenly Father is nothing artificial. All the braggadocio of the modern intellectual cannot render less authentic the promptings of our human heart to trust God, to lean upon His guidance, and to trust confidently in his support. If we of the Church are to accomplish anything great, if we are to be partners in the establishing of the Kingdom of God upon earth, then we must be ready to forsake an artificial independence. . . .

The Forward Movement is a teacher of the humble art of human dependence. If we of the Episcopal Church will but grow in a trust and confidence in a Heavenly Father's support, we will be able to accomplish spiritual achievements which working alone would be impossible.

—*The (St. Paul, Minn.) "St. John's Evangelist."*

Churchwomen Today

Ada Loaring-Clark

Editor

Here, There, and Everywhere

THE MATERIAL of the Forward Movement which has been prepared by the women associates, *Religion in Family Life*, will be published in time for Lent at five cents a copy. In addition to the outlines a full bibliography will be given for the preparation and follow-up of the course.

DO YOU WANT an interesting short mystery play for Eastertide? Such an one has just been written by the Rev. Dr. Phillips Endecott Osgood, and is called ". . . And Peter." The Abingdon Press publishes this at 15 cts. a copy.

THE HOLY CROSS MISSION, conducted by the Order of the Holy Cross, has for thirteen years worked in the hinterland of Liberia, among the Gbande, Buzzi, and Gizi tribes. In 1935 there were sixteen stations with about a thousand persons, one hundred of whom are communicants, and more than five hundred under constant instruction for baptism. There is a boarding school for boys and one for girls, teaching them weaving, carpentry, and other civilized arts and crafts, training them for Christian work among their own people.

MRS. SAMUEL SEABURY tells us that the National Church Club for Women, of which she is president, is carrying on among its social activities a relief work. Many families have been redeemed through the efforts of the club and at present ten families are on its relief roll. Six interesting meetings which are open to the public will be held this spring. They commenced with an illustrated lecture on Washington Cathedral by Mrs. Frederick W. Rhinelander.

ON THE FEAST OF THE EPIPHANY for the last five hundred years the kings and queens of England have offered gold, frankincense, and myrrh in the Chapel Royal of St. James' palace. The setting differs but little from the days of King Henry VIII. Yeomen of the guard in their picturesque costumes acted as an escort to the king's representatives, who carried the royal gifts to the altar rail where they were received by the precentor of the Chapels Royal, who conducted the service.

The gold, twenty-five sovereigns, was distributed among twelve pensioners in accordance with an old tradition. The frankincense was presented to a church where incense is used, and the myrrh was sent to a London hospital.

MISS BERTHA RICHARDS, dean of the Bishop Tuttle School at Raleigh, N. C., and the administrative head, expects to have a full school in 1936-37. This is a Church institution for training young Negro women for the Church's work.

THE TOTAL NUMBER of student nurses at St. James' Hospital, Anking, China, is thirty-three. Three recently admitted are Christians, two of these have been students at St. Agnes' School in Anking, and one is a graduate of St. Hilda's Junior Middle School in Wuchang. Miss Emeline Bowne is in charge of the school of nursing.

American Cathedrals

The New York Cathedral of St. John the Divine *

By Clinton Rogers Woodruff

SO MUCH has been said and published in the columns of *THE LIVING CHURCH* about the monumental Cathedrals in New York City and Washington that neither of the articles on these two will be as long as their importance and their interest justify. Both are Cathedrals in the largest and best sense. Both were started and established as such. Both are truly monumental. Both are strategically located. Both fulfil the ideal and perform the function of a place for the praise and worship of Almighty God in two ways—statically in the grandeur and beauty of the temple, and actively in the services held within. Like other great Cathedrals, as is remarked in the beautiful guide book (published by the Laymen's Club of the Cathedral and prepared by Edward Hagaman Hall), St. John the Divine first impresses by its size. Its magnitude is not only becoming to its rank as the chief church of the great diocese of New York and necessary for the accommodation of large congregations, but it also has a spiritual purpose, for it gives one the feeling of something bigger than one's self and of a Power greater than one's own. "The Cathedral gives me a feeling of humility," said a man to Bishop Greer one day. "When I go in," said a college girl to him, "I forget myself." And a man whom the Bishop met in the ambulatory said to him:

"If I came here regularly, something about it—its size, its spaciousness, its loftiness, its great receding choir—something about it would compel me to be a Churchman."

It is quite likely that the future will look back on this age as the age of Cathedrals. Certainly some of the spirit of the medieval builders has arisen in England and America, so that today three great Cathedrals are in the process of completion in three great cities: New York, Washington, and Liverpool; and we have the great Grace Cathedral proceeding in San Francisco and a start made on the Cathedral Church of Christ in Philadelphia.

The history of the Cathedral of St. John the Divine, rising on Morningside Heights, New York, dates back to 1888 when the preliminary competitions were held for architects' designs. The one chosen called for a French Romanesque exterior, treated internally after the Byzantine fashion. This was altered and amended many times, with rather unfortunate results. The death of one of the original architects in 1907 led to the appointment of Ralph Adams Cram as consulting architect, with the difficult and delicate task of preparing a new design for nave, transepts, and crossing, and remodeling the already

completed choir. This feat Mr. Cram accomplished with his usual genius and brilliance. Departing from the Romanesque, the style of French Gothic was chosen. The glory of this Cathedral will be its mighty nave, comparable to the naves of Florence, Milan, and Cologne. When finished, St. John the Divine will be larger than any Cathedral in the world except St. Peter's and the Seville Cathedral.

While St. John the Divine will be and is a Cathedral of the Episcopal Church, its ministrations are not restricted and will not be. "Our democratic age," said Bishop Henry C. Potter, "demands a place of worship that will not disregard the teachings of the Founder of Christianity. In this Cathedral

there will be no pews, no locked doors, no pre-payment for sittings, no reserved rights of caste or rank, but one and the same welcome for all." And what Bishop Potter prophesied when the Cathedral was first planned is literally true today. The charter of the Cathedral requires that "the seats for worshippers in said Cathedral church shall always be free"; and the Cathedral welcomes everybody to its services, irrespective of denominational affiliations, nationality, or worldly estate. The Cathedral also welcomes those who belong to no Church or denomination. Its appeal to the latter was particularly con-



THE CATHEDRAL OF ST. JOHN THE DIVINE
Plan for the Completed Exterior

templated when Bishop Potter said, "The person in the period of suspense as to certain fundamental beliefs needs something larger, higher, wider, and roomier, more impersonal, for the time being, than the parish church."

It is hardly necessary to add as a corollary of the foregoing that there are no "strangers' pews" in the Cathedral; and nobody, however unaccustomed to the Cathedral service, needs to feel any timidity or hesitation about attending. The large proportion of men in the Cathedral congregations is particularly noticeable.

It is literally "a house of prayer for all people" although this statement was sensationally challenged several years ago because the board of trustees was not thrown open to men of all communions. As a correspondent of *THE LIVING CHURCH* several years ago said: "Is not the Cathedral being erected to the greater glory of God, and the worship of Him according to the rites of the Episcopal Church? Are we Churchmen unable to administer the temporal activities without the aid of gentlemen connected with other communions? . . . In our service we declare our belief in One, Holy, Catholic, and Apostolic Church. We are sincere in this; why then call in men from other communions, which make no claim as to being Catholic or Apostolic, in the accepted meaning of the words?"

In 1902 Bishop Potter (not the founder Bishop Horatio

* Signed and numbered copies of the etching on the cover, 14 inches high by 9¾ inches wide, entitled Nave of the Cathedral of St. John the Divine, New York, by Wil King, printed in a beautiful deep brown, may be obtained at \$7.50 each from the Morehouse Publishing Company.



THE PROPOSED WEST FRONT OF THE CATHEDRAL

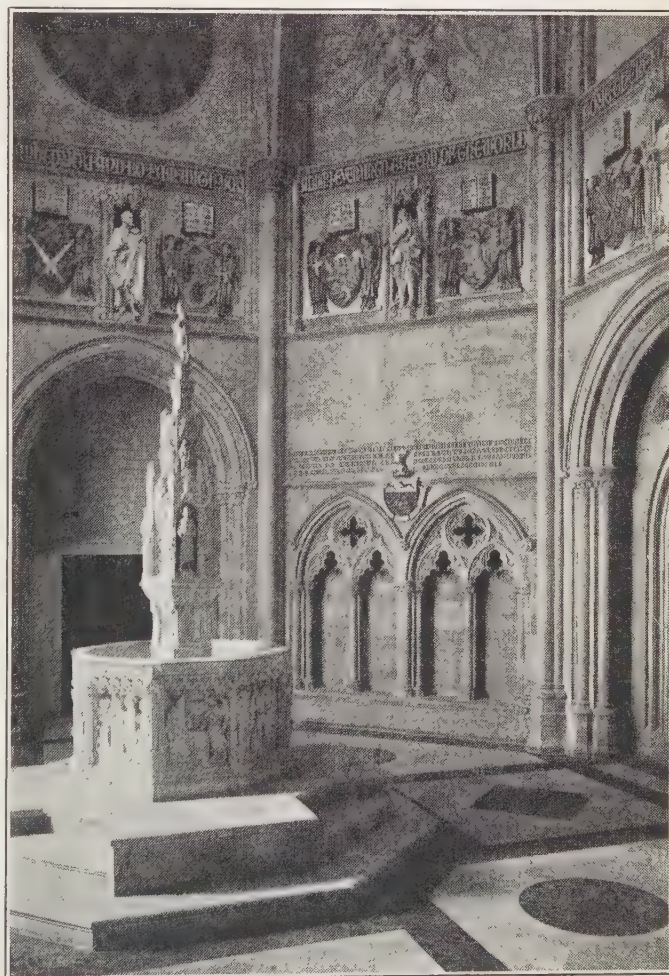
Potter) in a striking article on *The Uses of a Cathedral* related an experience which had come to him in England:

"It occurred one autumn afternoon when I was leaving St. Paul's Cathedral in London. I had been, as some thousands of people had been, to hear a great preacher, and, passing out of the west porch, found myself next an English scholar and teacher of such illustrious fame that if I were to mention his name here it would be instantly recognized throughout the civilized world. 'Ah,' I said, 'do you worship here?' 'Yes,' he answered; 'that is just it. I worship here—as far as I can worship.' 'For the sake of the music or the preaching?' I asked. 'For neither,' he said, 'so far as they are primarily influential with me; though the service is very noble, and such preaching as we have heard this afternoon eminently worth hearing. But here is the one place where a man can come and say, "Lord, I believe; help thou mine unbelief!" without the risk, to use your expressive American phrase, of being "corralled." I recognize the value of all the methods which usually obtain in a modern parish church; I perceive the propriety of looking after strangers who drift into one's church, and seeking to shepherd and fold them; I honor the great zeal that seeks to know each person in a given congregation, and to bring them into closer relations with the parish: but for myself, I am not ready for that. You know my ancestry' (his father, I knew, was a British rector of a somewhat narrow and intolerant type), 'and the traditions in which I was reared. Well, I have—for better or worse I do not undertake to say—parted company with them. I am, so far as many most venerable traditions and beliefs are concerned, afloat. My mind and my faith faculty—if I have such a thing, of which, sometimes, I am not very sure—will, I hope, some day find firm standing-

ground. But I have not found it yet, and I am not going to be a liar and pretend that I have by taking a pew and identifying myself with a parish church. Some day, perhaps, all that will come, and I shall be glad if, honestly, it does. But just now I am like one who has been roughly handled by men or events, and who wants just to be "let alone," and yet,' he added, 'the religious instinct in me is not dead. When it is, then I cannot but think that there is virtually nothing between a man and the swine of Gadara. And since there is something in me that, with Ajax, "cries for light," I want a place in which to lift my cry; a place in which to be still; a place in which to wait on some higher Voice; and, amid whatever can speak to me through august voice, or sacred song, or stately environment, just to listen. No one notes me here. I come and go; I stand or kneel; I listen or dream or question: and then quietly withdraw as unregarded as I came.'"

IN HIS *Century* article Bishop Potter refers briefly to the history of the New York Cathedral's particular enterprise, its progress, and its hopes. A corporation known as the Trustees of the Cathedral of St. John the Divine was formed in the year 1872, under the presidency of the Rt. Rev. Horatio Potter, which secured one or two considerable pledges, met once or twice to discuss the question of site, and rested.

When Dr. Henry C. Potter, in the year 1887, became Bishop of New York, he took up the matter, published a letter addressed to the citizens of New York, convened the board of trustees of the Cathedral, initiated steps to fill its vacancies, and proceeded, as opportunity afforded, to push forward the undertaking toward a beginning. Liberal gifts were made—in one instance of \$500,000, others of \$100,000, and others of



THE BAPTISTRY

smaller sums; considerable bequests have been received—in one case of \$400,000, and lesser amounts in others. The noble site formerly occupied by the Leake and Watts Orphan Asylum, and comprising the blocks between West 110th and 113th streets and Morningside drive and Amsterdam avenue, was secured. On St. John the Evangelist's Day, December 27, 1891, the corner-stone was laid; and since then, as fast and as far as funds would permit, the work was pushed, and each succeeding bishop has continued the pushing and under the administration of the present diocesan, Bishop Manning, such substantial progress has been made that one can see what a great work has been wrought, what a great building has been raised to the glory of God.

NEW YORK, to a degree as yet imperfectly recognized even by its own citizens, is a polyglot city. A catalog of the languages daily spoken by its inhabitants to the vast majority of people would be surprising reading. A New York clergyman called on Bishop Potter one day to ask that provision might be made for religious services for some Mesopotamian immigrants.

"Really," said the Bishop, a little impatiently, I fear it must be owned, "isn't that overdoing it a bit, Mr. J——? Cannot a handful of Mesopotamians be provided for in connection with the service which you are conducting for your Armenian congregation?"

"I don't know what you call a handful, Sir," said the young clergyman, smiling, "there are some eight hundred families of Mesopotamians within ten minutes' walk of where we are sitting at this moment; and as for the attendance of Mesopotamians upon Armenian services, the languages of the two people are about as remote from each other as Choctaw and Greek."

The concluding statement was doubtless an exaggeration, the Bishop remarked, but it was a sufficient illustration of a large and little-recognized fact. There pour into New York from all parts of the world steady streams of immigrants—German, Swedish, Russian, Oriental, and all the various tribes and nationalities of which these are typical—who, for a while, are shut up to the one language with which they are familiar, their own. For them there is needed some provision which shall bridge over the space between their coming and their later acquisition of the tongue spoken in America, and so there has been provided in connection with the Cathedral of St. John the Divine the one feature which it is believed is absolutely unique. Surrounding the great choir the design provides for seven Chapels of Tongues.

These seven chapels built around the choir on lines converging toward the sanctuary and deriving their name from the fact that they were intended for services of the Church in the languages of the principal ethnological groups or regions of the world, are one of the noblest conceptions of the Cathedral. In early Gothic churches, the fundamental idea of the apse with radiating chapels was Christ in the company of his saints. Here, in the cosmopolitan diocese of New York, this idea has appropriately been carried a step

further in these chapels to include the idea of all the nations of the earth gathered around the Altar of the Saviour of Mankind. They recall the cry of the multitude in Jerusalem at Pentecost: "How hear we every man in our own tongue wherein we were born . . . the wonderful works of God" (Acts 2:8, 11). Services in English are held in one or more of the chapels every day of the year and in foreign languages on special occasions. As a group the chapels eloquently express the catholic and democratic spirit of the Cathedral. They may be visited in order either from south to north or from north to south, but by looking through the archways of the choir to the opposite side of the ambulatory, glimpses may be had of the clerestory windows in the order in which they have been described. The chapels are all separate gifts and are memorials of the persons mentioned under their respective headings. They are the Chapels of St. James, St. Ambrose, St. Martin of Tours, St. Saviour, St. Columba, St. Boniface, St. Ansgarius. In these chapels services are held in German, Spanish, French, Swedish, Italian, Armenian, and Chinese. Truly a wonderful service to worshipping mankind.

Many men and organizations have joined in raising the funds needed for this great structure. In a sermon in January, 1925, Bishop Manning said:

"Men and women representing business, the professions, the Army and Navy, sports and recreation, the theater, patriotic and historical societies, labor, education, science in all its departments, are giving their time and effort to this noble undertaking. . . . The Cathedral will stand as a great witness to our faith in God and as a great symbol of our spiritual life, a magnificent expression of truth, of beauty, and of the spirit of brotherhood."

Just a concluding word as to the organization and administration of the Cathedral:

The Bishop is head of the corporation and chairman thereof, and the Cathedral is in close relation to the diocese. The preamble says:

"The Bishop of the Diocese is the head of the corporation

(Continued on page 273)



A RECENT PICTURE OF THE FACADE

Wide World Photo.

Charles Palmerston Anderson

A Prophet of Social Righteousness

By the Rev. Charles L. Street, PH.D.

Headmaster, St. Alban's School, Sycamore, Ill.

WHEN the eleven disciples met in the Upper Room in Jerusalem to choose a disciple to take the place of Judas Iscariot who had betrayed our Lord they chose a man who could be a witness with them of Jesus' resurrection. They did not choose a man who was primarily gifted as a preacher or as a teacher. They did not choose a man who was noted for his influence in the Christian community in Jerusalem, or one who was famed for administrative ability. They did not choose a man because he had gifts of healing or could speak with tongues. There was just one qualification for which they were looking. They were seeking a man who had been with the Lord Jesus all during His ministry and who could be a witness with them of His resurrection. They were looking for a man who had known Christ and had seen with his own eyes the power of Christ to change men's lives, the power of Christ to overcome evil and to vanquish death itself. So they chose two men and drew lots. And the lot fell on Matthias. We do not know much about St. Matthias. But we do know this much—he was chosen because the men who knew him best knew he would make a good witness. The tradition is that he ministered to his countrymen in and about Jerusalem and that later he carried the gospel into Cappadocia where, about the year 64, he was crucified as his Saviour was.

It was on St. Matthias Day thirty-six years ago that Charles Palmerston Anderson was consecrated Bishop of Chicago. He, too, was an apostle who was a witness—a witness to the power of God through Jesus Christ to change men's lives, to overcome ugliness and injustice and selfishness and sin, and to enable men to carry on triumphantly even in the face of death.

As one reads Bishop Anderson's sermons one is impressed by two things. The first is their simplicity and their directness. We who knew him and admired him and loved him and used to hear him preach know that there was a commandingness about his presence which held the attention and made it unnecessary for him to use many of the devices of the orator. But a great orator he was, none the less, and even in the written word the power of his personality the breadth of his vision and the clarity of his thought still grip us.

The second thing that impresses one is his constant reiteration of certain great truths. He preached God as a living reality, Jesus Christ as a Divine Saviour and the Church as the instrument through which the power of God is brought into the lives of men. Bishop Anderson was a great Churchman and loved the Church, and yet the Church was for him always a means to an end and not an end in itself. To him the love of God meant the doing away with poverty and ugliness and social injustice and reconciling warring industrial groups and racial groups and national groups. He had a stalwart conviction that it was only by the power of Christ working through the Church that this reconciliation could be brought about.

"Through Thy Church and through the power that is in Thy Church," he prayed, "bring to this city and this land the

THIS SERMON, on the text, "A witness with us" (Acts 1:22) was preached on February 19th in the chapel at Seabury-Western Seminary in memory of Bishop Anderson, seventeenth Presiding Bishop of the Church, who died January 30, 1930.

blessing of good government; through Thy Church and through the power that is lodged in Thy Church bring to us honest industry and sound commerce and persuade us all to lay the foundations of our business in Christian morals."

His interest in Church unity grew largely out of his sense of the impotence of a divided Church to save a distracted world. Bishop Anderson has been thought of as a great preacher and an able administrator, a wise counsellor, a notable Presiding bishop, and a statesmanlike leader in the movement for Church unity. He is not so often thought of as a preacher of the social gospel and a prophet of social righteousness and it is in this rôle that I would have you think of him today.

"The greatest delusion of the twentieth century," he pointed out in 1923, "is the belief in the inevitability of progress regardless of what men do.

"Progress consists in the unfolding of human power. Progress is the release and control of power for the attainment of those things which add to the value of life.

"Progress is in persons, not in things. It is an increasing ability to receive and transmit truth, beauty, and goodness. It is advancement in the qualities which make life fuller and better—knowledge, freedom, fellowship, love, justice, honor, peace, and righteousness. These are attributes of religion. Jesus Christ is their great exponent. It was He who said, 'Ye shall know the truth and the truth shall make you free.' It was He who said, 'I am come that ye might have life, and that ye might have it more abundantly.' True religion and true progress go together. It is this which gives religion its perpetual youth. It never grows old. It never becomes stale. If it is true to itself, it has a buoyant enthusiasm for everything that makes for the higher development of man."

HE SAW the importance of social organization. He was not afraid of change in the structure of society. He refers to "mutualism or collectivism or partnership in the realm of industry" and says that these seem to have the future in their hands. He had an interest in eugenics as man's considered effort to better the racial stock. He believed in the League of Nations. But on the other hand he saw very clearly that while social organization is important, the only way that the social order can be changed in the long run is by individual men and women who have the vision of the Kingdom of God before their eyes, and in their hearts the power for righteousness that comes through Jesus Christ and His Church. Social and political reform begin at the wrong end. Such an attempt is merely—

"... patching up the machinery of society which may work today and break down tomorrow, instead of reconstructing the motives of men. It is trying to compel unconverted men to enter the Kingdom of God which their eyes have not seen, before creating in them a passion for the righteousness which is in Christ Jesus. . . . Our problem is to socialize the individual conscience and to individualize the social conscience."

In his sermon at the opening of the General Convention in

Washington in 1928 he commented as follows on secularism:

"The problems which confront the Church today can all be gathered up into one problem. It is the problem of secularization—the secularization of the home as though the family were the creature of the state and Christian marriage only a civil contract, and as though Christianity could survive in a Church of secularized homes—the secularization of business as though the chief end of man was to make money, rather than 'to glorify God and enjoy Him forever'—the secularization of politics as though the powers that be were not the responsible 'ministers of God'—the secularization of the church, as though building churches and raising quotas and operating clubs completed the design of 'the Church of God which He hath purchased with His own blood'—the secularization of life as though men could 'live without God in the world' as though there were no such things as the grace of God, the forgiveness of sins and the salvation of souls.

"Here is the battleground of the Church. This is the citadel which has to be attacked. These are the lines along which the Church's battles must be fought."

It was along these lines that Bishop Anderson was fighting the Church's battles. I am going to ask you to listen to what he had to say about three important social questions—the industrial question, the race question, and the problem of war.

IN THE realm of industry he insisted that human values must come before material values.

"Labor is not merchandise," he said, "and capital is not an impersonal monster. Both are made up of human beings with consciences, rights, and responsibilities. There is a higher law than economic law. It is the moral law. When the two come into conflict the moral law must prevail or catastrophe will ensue. The closer reconciliation of capital and labor is seen in the recognition that their interests are mutual. This mutuality of interest is manifested in various ways. In some cases labor has a financial interest, through stock ownership, in the prosperity of the business. In some cases employers and employees have entered into a formal agreement under which the voice of both is heard at the directors' meetings. These are signs of the times. They indicate that the relationship of capital and labor is not that of master and servant but that of coöperators and partners in a matter of mutual concern. Translate this into the language of religion and it becomes fellowship and brotherhood. When these principles begin to enter commerce and industry the world is going ahead. The twelve-hour day and the seven-day week cannot survive in this atmosphere. The public conscience becomes more acute in the matter of child labor. Men become of more importance than money. These and such like things indicate which way the wind is blowing. It is a gain when it can be said that 'mercy and truth have met together, and righteousness and peace have kissed each other.'"

Again he said:

"I believe in God, therefore I believe in the right of collective bargaining. We are constantly having strikes here in Chicago and they nearly always revolve around the principle of collective bargaining. What is the religious principle which lies at the bottom of it? Precisely the same thing that lies at the bottom of your intercessory prayers. If it is right for us as Christians to get together as a family of God and pray for each

other and petition for each other and help each other; the same principle which justifies your intercessory prayers in your churches justifies your collective bargaining in your factories and in your stores. I don't hesitate to say that when men use the might of mere money to stand out against organized and disorganized women and children over the principle of collective bargaining, they are taking a position which the Christian Church cannot endorse."

On the question of the living wage he said:

"I have heard Christian men by the dozen protest against the principle of the living wage—which is only another way of saying that I, as an individual, have a right by a process of slow starvation and slow torture to make profit at the expense of the life-blood of a fellow man. It is contrary to the whole principle of religion, to the whole teaching of Jesus Christ. One ought to say today almost more about salaries than about a living wage because in these days it is the man and the woman on a salary that are getting horribly pinched. What is happening? The rich are getting enormously rich. Some of them are becoming rotten with wealth but many people are receiving the same salary that they received ten, fifteen, twenty years ago."

Human values for him came before material values, and again and again he insisted on that principle, and refused to let that principle be obscured by the arguments of those who could not see clearly as he saw and were satisfied with things as they were.



THE MOST REV.
CHARLES PALMERSTON ANDERSON
Late Presiding Bishop and Bishop of Chicago

HEAR AGAIN what Bishop Anderson had to say on the race question. In speaking of religion and race in 1923 he called attention to the words in the Collect for Missions in the Prayer Book—"O God who hast made of one blood all nations of men for to dwell on the face of the whole earth"—and went on to point out that they are taken from part of St. Paul's speech to the Athenians on Mars Hill. But he points out further that in that speech, St. Paul made an important statement which has not been incorporated into the prayer. St. Paul said, "God hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation." That is, it is not only true that men are of one blood and so are brothers and should be treated as such, but it is also true that God hath set bounds to their habitations. This provides a further principle in the affairs of races and nations that we would do well to bear in mind. It may well be, Bishop Anderson says, that "the highest welfare of the whole race may be best brought about by each race living its own separate life, rather than by an attempt to blend incompatible races through intermarriage or through an economic admixture. There seems to be a religious as well as a political sanction for such immigration laws as would protect the ability of each race to render its own service in its own way."

In this address he made a special plea for understanding and friendship between Christians and Jews, and between white people and the Negroes. The race riots had taken place in Chicago the summer before so he was talking in no academic abstractions. He understood very well the social causes behind that tragic upheaval.

"There was blame," he said, "on both sides; but there is one

thing for which white people ought not to blame black people. Blame industry, if you will, for its social iniquity in bringing masses of black people into a white city without providing houses for them. Blame politics, if you will, for appealing to their lowest passions and prejudices after they came here; but let not white men blame black men for doing what white men have always done, namely seek opportunities for advancement.”

HEAR WHAT Bishop Anderson had to say about Nationalism. During the World War he believed with most of us that our country was fighting in a righteous cause.

In his convention address in May, 1917, he urged the people of the diocese to do their part to help win the war.

“Just because it is a war not of hate or conquest, and because it is a war that is pressed for the welfare of the world, I hope the American nation will pursue its task at whatever cost in money and men until destructions are brought to a perpetual end. The only price at which we can purchase peace for ourselves and the world, I am convinced, is the price of war. Let it cost what it may, it will be worth it.”

He himself gave the best that he had. But no one knew better than he did the tragedy of war, its cost in human life and human sorrow, its destruction of all that is best in men and in society. Five years after the Armistice he said:

“Speaking for myself, I am not a pacifist. There have been wars and there may be wars in the future when the highest service that a man can render is to offer up his life to what he considers to be the higher life. There may be in the future, justifiable wars for innocence, for the weak, for backward peoples, for the downtrodden and the oppressed. On the other hand, wars of acquisitiveness and conquest, wars for markets, for mines, for oil wells (and they represent most of the world’s wars) are wars of an entirely different character. If another war of such sort looms up on the horizon in your lifetime or mine, I hope that we shall have the perspicacity to see through the lying political propaganda by which it is sought to persuade us that a war for conquest is really a war for spiritual integrity, and, that, recognizing the camouflage, we may by the grace of God be able to resist it and take the consequences. It seems to me that this is the Christian position.”

He was patriotic but no one saw more clearly than he that patriotism did not mean simply blind obedience to the State. A man’s loyalty to his country and his loyalty to Jesus Christ may sometimes conflict, and when such conflict occurs there is no question of which master he should serve. Already in 1928 could be seen the beginnings abroad and even in our own country of demands on the part of the State for the complete domination of the life of the individual.

“The priceless possession of religious liberty,” Bishop Anderson said in that year, “is being threatened in our day. It is threatened by a conception of nationalism which takes the form of an intellectual imperialism, claiming not only omnipotence but omniscience, penetrating the recesses of the mind and branding constructive criticism as treasonable. Are men to be compelled by law to teach their children a special brand of religion and to set them against the general trend of science especially in these days when the reconciliation of science and religion is getting under way? Are ministers of the gospel to be put under pressure to idolize the present social order, which brought about the greatest catastrophe in history, as if the gospel of Christ had no further light to shed on human relationships? Are blacklists to be made of many of our pioneers because they are ahead of their times? God forbid! ‘Ye shall know the truth and the truth shall make you free. If the Son shall make you free, ye shall be free indeed.’

“The only favor which the Church should ask of the contemporary world is freedom to lift up Christ before men. With-

out that freedom it would perish. The Church may well say, ‘Give me liberty or give me death.’ ”

BISHOP ANDERSON spoke these words in 1928. That was only eight years ago but the changes in the fabric of our social and economic life in those eight years have been revolutionary. The economic depression we have been going through, the transition from an economy of scarcity to an economy of abundance, the growing realization of the seriousness of technological unemployment, have changed the setting of the problem of capital and labor. The problems arising from the conflict between racial groups and national groups, the problems centering about relation of the individual to the State are seen in a new light these days and have taken on a new significance with the events of the last eight years. Yet, what Bishop Anderson said ten and fifteen and twenty years ago is as fresh today as it was when he said it because he was talking about the principles of the Kingdom of God and the principles of Jesus Christ who “alone is the same yesterday, today and forever, not standing still but at the head of the procession, leading people onward and upward toward the Kingdom of God.”

Bishop Anderson’s Holy Week addresses delivered in 1923 which dealt with many of these matters are dedicated to another prophet of social righteousness, the Rt. Rev. Charles D. Williams, “whose loyalty to Christ led him to claim all the kingdoms of this world for his Lord and Master.” These words which he applied to Bishop Williams we may apply to Bishop Anderson. His loyalty to Christ led him, too, to claim all the kingdoms of this world for his Lord and Master. Like St. Matthias he was an apostle and a witness with the other apostles, bearing his testimony before all men to the love of God and the glory of Christ Jesus and the power that comes through His Church into the lives of men to help them to make a better world.

American Cathedrals

(Continued from page 270)

and the chairman thereof. He has the right to nominate the dean, the canons, the other Cathedral clergy, and two clerical members of the corporation. His consent is necessary to the removal from office of the dean or a canon or other Cathedral clergyman. He has the right to use the Cathedral at his discretion for all episcopal acts, and for diocesan and other religious services and ecclesiastical meetings. Upon notice to the dean, he may preach and may designate special preachers for special occasions. He shall have the general direction of the religious services in the Cathedral, which direction shall be expressed through the dean.”

The Cathedral is the church of the diocese, and the trustees of the Cathedral are nominated by the diocesan convention and elected by the trustees.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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Everyday Religion

What Must I Believe?

SOME TIME AGO an acquaintance sitting in the same seat on a train turned to me and said out of a clear sky: "I know you'll think it's terrible, but I'm afraid I've lost my religion."

She was a college graduate, and a teacher—a fine honorable girl. I answered, "It would be terrible if you had; but I don't believe it. Let's hear about it."

Then came a revelation that astounded me. I wanted to laugh and didn't dare. The whole trouble with this girl was that no longer could she believe that in the next life good people are turned into angels. She didn't want to be an angel. And yet, about all she had gained from her Church was the idea that some day to be an angel ought to be the height of her desires.

She was shocked when I confided in her that I didn't want to be an angel either. (Funny, how people expect you to keep on carrying what they throw away!)

When we had cleared up the difference between man and angels, it was plain to see why she was disturbed. This angel notion was almost her entire religious stock-in-trade. From there on I was busy writing out on a telegraph blank our lyrical little creed from the Catechism which begins, "First I learn to believe in God the Father . . ."—and explaining it to her.

There are thousands of mature persons who are no better off than that young teacher. Their minds are cluttered up with notions, which they at first try to respect as necessary truth. Then for long they writhe uneasily under the burden. At last, if they are honest, they cast the notion off—and, unhappily, with it real religion and the Church.

Here is a work any well-instructed layman can quietly do. Let friends reveal what childish notions they regard as necessary to religion—and relieve them. Show how few and how exalted are the truths we ought to believe. Thousands of new members would come gladly in at the church door once the brush-pile of non-essential was removed.

Some of these non-essentials are highly worthy and relatively good. But the point is, they are not generally necessary for salvation.

Take the matter of tithing. As a free act of ordered love it is glorious. It has Scriptural basis—(Old Testament). Tithers put many of us to shame, who have left the Church's minimum program wallowing in a \$300,000 debt. Most tithers are fine, genuine Christians, and many of them prosper.

But the point is, tithing is not a practice required of the Church. It is not a measuring stick for holiness. And no one ought to be made to stumble by that theory of duty known as tithing. It is a matter of individual persuasion.

How few are the eternal verities! The Church in her divine sanity keeps them few. Our Lord clearly foresaw this when He rebuked the Pharisees: "Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with their finger."

IT IS VERY EASY to be religious without being righteous, as the Lord hath warned us, and equally easy to be critical without having any particular virtue.

—Bishop Johnson.

What Chinese Communists Do to Missionaries

By Frank Rawlinson
NCJC News Service Correspondent

WHAT CHINESE COMMUNISTS think of missionaries is brought out in the experience of two who were captured on October 2, 1934, and held till November 18, 1935.

Mr. A. Hayman and Mr. R. Bosshardt, members of the China Inland Mission, were captured at Kiuchow, Kweichow, their station, together with their families and Miss G. Emblem. The women and children were soon released as they could not keep up with the rapidity with which the Communists marched. The two captives were kept on the move for twenty-six days after which the movements of the Communists were less frequent and extensive. Though they were beaten once and once shut in a dark room for five weeks, they were, in general, treated as privileged prisoners, their treatment being in sharp contrast with that accorded to Chinese prisoners.

As a rule the foreign prisoners ate the same food as the Communists. Mr. Hayman, being a New Zealander, received a certain amount of sympathy as being a victim of British imperialistic control of a "colony." Mr. Bosshardt, being Swiss by descent but born and trained in England, was viewed with more suspicion as representing directly imperialistic influence. Both were, however, viewed as spies. Toward the end both men received more consideration. At first they were "foreign dogs" and "imperialist dogs"; later they became "foreign teachers." Owing to the increasing ill health of Mr. Hayman he was released on November 18, 1935. Mr. Bosshardt, however, still remains in captivity with his whereabouts unknown.

In the winter of 1934 they managed to escape but were captured and duly tried therefor. The trial was held in public, judgment to be pronounced by appeal to the people. It happened, however, that the trial of a Chinese prisoner being long protracted, very few remained when judgment was asked upon the two missionaries. In consequence the punishment of the two foreigners was referred to the principal Red Committee which issued a long statement. Both of them were charged with having been sent to China "under imperialistic principles to delude with the teachings of Jesus the docile people" and with having served as a vanguard in the interest of imperialism with a view to "dividing up China as a melon." Special deprecating reference was made to their work among the Miao, one of the tribes in West China. "With the Bible of Jesus (they) have positively drugged the people with a view to destroying all those who are opposed to imperialism." In consideration of the fact, however, that neither knew Soviet law their punishments as pronounced were lessened somewhat. Bosshardt was to be imprisoned for a year and a half while Hayman was to be imprisoned for a year, actually to December 18, 1935, just one month later than the date on which he was released. Both were to be heavily fined. This judgment seems not to have been carried out very rigorously. No fines have, of course, been collected.

Revolution or Revival?

OUR MINDS are set in the direction of revolution and change, but all these things are false replies. We can never solve our problems until we have faced the great weakness in the human chain of experience: ourselves.

—Frederick A. Wilmot.

Modest Notes for Anyman's Lent

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

LENT IS a time of housecleaning—clearing away the dust of the interior house, re-arranging your mental furniture, discarding outworn ideas and manners, placing in position new motives, polishing the windows through which you look at life and your neighbors—in general transforming the whole place.

Another good way to look at Lent is to consider it a fresh New Year's Day (resolutions and all), a time for looking back and forward, and making a new start.

Inventory-taking is essential in any business. In religion it is called self-examination. All the helps to self-examination tend to emphasize your shortages and omissions. But if you are any sort of a Christian at all, your inventory ought to show that as compared with a year or five years ago, you have now a much greater stock of certain things—more patience, more charity, more hope. If so, be glad, and give God thanks, and strive to continue.

But, as we are what we are, our shortages are likely to show up pretty plainly, and that is one chief reason why we all dislike and delay examining ourselves. The other reason is that we know well that it is going to be inconvenient, expensive, and tedious to make the needed changes. But be as thoroughly honest with yourself as a person can be. One certain result is going to be pessimism and an inferiority complex—in other words, a good taste of humility. Pessimism is really grand stuff, if used aright. The right way to use it is, not as a home, but as a stopping place. Stop there, by all means, often, and abhor yourself in dust and ashes, and sleep under Elijah's juniper tree. That's good for us all. But there's a job to be done, a road to travel, we must push on. Even the Mount of Transfiguration was not allowed for long to detain the disciples (because at the foot of that resplendent hill was the grief and pain of a nameless, common family). So use your pessimism about yourself, use it to discover how frail and foolish you are by yourself, but then go on to discover a Helper. The man is rare who by himself can do any great thing. Most worthwhile purposes are accomplished by great numbers of common men coöperating. Realize as thoroughly as you can that you're a poor affair; then contribute that poverty. That is what pushes the Church ahead. Most of us are not even one-talent men, but half-talent or quarter-talent; but the fidelity of the small man with the small equipment in the small sphere can be genuine—and it is tremendously needed.

Lent is a time of abstinence with days of fasting. I am not now speaking of food, of flesh, versus fish. There are some other things from which to abstain.

1. Consider your daily speech. Is there anything in your talk-habits (ranging from profanity, ill-natured surmisings, harsh criticisms, downright lies, exaggerations, smut, angry epithets, down to mere triviality and vaporings) that would be improved by abstinence for forty days?

2. Consider your daily spending of money. How much represents pure selfishness? Compare your spendings for any one item (neckties, cigars, golf, gin, tips, anything) with your gifts to religion. Have you ever actually gone without anything you strongly desired, in order to give the price thereof to the Church? Or have you always doled out a bit from your

surplus, and thought you were being pretty generous? Well, why not for once, this Lent, just for the experience, try matching pennies—for every cent you spend unnecessarily during Lent, pinch out an equal amount for, say, Liberia?

3. Consider your eyesight. Have you ever put your weight against (or even bothered to form an opinion about) dirty movies in your town, bawdy songs in your radio, smutty magazines, whiskey advertisements, your state's divorce laws or labor laws? Lent is a good time to remember that you are a part of public opinion. Your silence is your opinion—either that these things are all right, or that nothing can be done about them.

4. Consider your neighbor—I mean the fellow at the next desk or the next bench or in the next office. This Lent, abstain from stand-offishness. Bring up the subject of Church, sermons, preachers; or if any of these or allied subjects crop up, don't side-step. If a man says he's going "to hear the Rev. Witherspoon tonight," ask if you can go along. The man will be pleased, and there's your chance to invite him another night to your own church.

Those Forward Movement booklets are fine ammunition for a little missionary and evangelistic work by the diffident; for they are dignified, simple, profound, friendly, brief. They will fit an ordinary envelope. Carry a few in your pocket. Leave one in the taxi, in the subway seat, on the restaurant desk, and in general pass them around. Don't make yourself a nuisance; on the other hand, they are so neat and attractive, they make their own apology. And one of those that you hand over may make all the difference in the world to somebody.

5. How about your family and home? Is there anything there that you could abstain from, to the great blessing of yourself and them? In the morning? At night? In word? In example? Think it over.

THE BLESSED TRINITY

TRIBUTE GOD, we stand to praise Thee,
For Thy loving, watchful care;
Hymns of praise we raise to Heaven,
E'er we kneel again in prayer.

God the Father, we would bless Thee
For the gift of Thy dear Son,
For the Sacrifice eternal,
Which for us redemption won.

God the Son, we worship ever—
Thee, who all our sins hast borne,
Saving us by Thy example,
Thee, the pure and holy One.

God the Spirit, we adore Thee,
Dwelling new within each heart;
In the Sacrament supernal,
Thou dost heavenly life impart.

Trinity of love and glory,
Three in One and One in Three,
Highest praises earth and Heaven
Offer up eternally.

(Rev.) WILLIAM WALTER SMITH.

Books of the Day

Edited by Elizabeth McCracken

God and Healing

GOD WORKS THROUGH MEDICINE. By Victor Herbert Lukens. Revell. \$1.50.

THIS BOOK, as its subtitle states, is a discussion of God's healing force. It has issued from a very personal experience on the part of the author, who is pastor of Trinity Presbyterian Church, South Orange, N. J. Again and again the subject of God and healing has been dealt with from many angles. The output in the past decade on this subject has been profuse. This happens to be the sensible kind and it commends itself to reason. The author tells us in the preface that the substance of the book was delivered in the form of lectures to the students of the Presbyterian Theological Seminary of Princeton, N. J.

The author encourages the use of two forces for healing, that of medical science and the healing power of faith in Almighty God. He opens the subject by heading his first chapter Always the Doctor. He says: "Consult a doctor as soon as you are taken sick. Then never do without him until you get well." This commends itself to our commonsense. Next he deals very clearly with the idea of God's healing force, following up with a number of chapters on what sickness is not. To the author it is neither punishment nor castigation nor chastening. He names ten sources of sickness and ten spiritual remedies.

Mr. Lukens heartily accepts the best results of medical practice and clearly distinguishes between the silly quackery of some healing cults and the sober results of the healing ministry of the Church. He presents the tested values of both the medical profession and faith healing. He particularly addresses himself to the younger ministers, who are starting out in their work of the cure of souls. He urges upon them the great need today of the proper approach to this subject and the right use of the healing gift.

This book is a good one to place in the hands of the chronically ill, or the person who has some crank theory of how sickness is an "error of the mortal mind." The writer has a stimulating, popular style that makes the volume readable.

ALBERT E. GREANOFF.

Œcumenica for January

ŒCUMENICA. Revue de Synthèse théologique trimestrielle. Janvier, 1936. S. P. C. K. London. Pp. 92. One shilling.

THE JANUARY NUMBER, which completes the second volume of this most valuable quarterly devoted to the interests of Church unity, contains four articles, three by members of the Church of England and the fourth by a Lutheran. They cover such topics as the "Social Character of the Christian Sacraments," an account of the doctrinal position of F. D. Maurice, and a defense of the English Reformation. The Lutheran exposition of "Word and Sacrament" is the subject of a lengthy editorial comment, in which the difference between the Catholic and the Protestant view of sacraments is noted. The Chronicle contains items of interest from England, Germany, Russia, and other countries. The text is given of the sermon preached by the Archbishop of Canterbury at the service of intercession for the persecuted Christians in Russia held in London last May. M. M.

The Beatitudes Today

THE BEATITUDES IN THE MODERN WORLD. By Morgan Watcyn-Williams. Round Table Press. \$1.50.

THIS IS A HANDBOOK dealing with the Beatitudes in relation to the contemporary world. A chapter is given to each of the sayings of our Lord in the sixth chapter of St. Matthew which we commonly call the Beatitudes. Mr. Watcyn-Williams has dealt with them entirely from a present-day slant. He uses a great many illustrations from contemporary conditions that reveal his profound interest in the sorrows and strife of living men. Every now and then one realizes how sensitive the author is to the many sore spots in our post-war world.

In chapter three, which he entitles The Blessing of Detachment, he speaks with a sense of deep sadness of the poverty that

prevails today. He tells us: "The society in which the rich become richer and the poor poorer is a society which denies fellowship. Compulsory poverty and fortuitous riches alike lie outside the blessing of Jesus." He makes it clear that he believes: "Despite honorable exceptions, few are capable of mastering great possessions. Men are owned by them, rather than owners of them."

He has written a creative chapter which he entitles Constructive Peace. To make peace today involves great sacrifice. He informs us that "the way forward is not an easy one. Peace is a shining summit which calls us on and on." He says a few mordant things that we should take to heart. Here is one: "We laughed at the Kaiser's 'good old German God,' and we smile at the Aryan deity of the Nazi, but we, too, are infected with the same virus." I wonder whether we are. We may soon be put to the test in the days to come when our so-called interests are at stake.

This book may be used for personal and class study. The chapters are convenient and of the right length for group study.

ALBERT E. GREANOFF.

Two English Saints

JOHN FISHER AND THOMAS MORE: Two English Saints. By Richard Lawrence Smith. Sheed & Ward. Pp. xi-308. \$2.50.

A BOOK TO SERVE as the presentation volume to the Pope, the cardinals, and other prelates upon the occasion of a canonization is likely to have certain characteristics, and this dual biography is no exception. The author makes a most naïve admission in a footnote on the first page where he says that his historical introduction contains "many generalizations, which all need qualifying to be completely accurate." Could a stern critic make a more sweeping indictment? Students of the lives of these saintly and illustrious men, including cultured Roman Catholics, are likely to experience a sense of irritation at the occasional assumptions and the frequent sentimentality of an otherwise readable narrative. Some of our Roman brethren have recently shown displeasure at what they term our inconsistency, seeing that members of our communion have acclaimed as martyrs these men who shed their blood in defense of the papacy to which we are unwilling to submit ourselves. But they should remember that the case of conscience for an English Catholic in England became very different after the action of Pope Pius V in the reign of Elizabeth and again since the time of the Vatican Council. There is a wide difference between the primacy of the Roman see and the supremacy claimed for papal infallibility.

It is interesting to note in this connection another opinion in the editorial comments of the June number of the Jesuit publication the *Month*. It is there said concerning these two martyrs, that "fundamentally they died for human liberty, for those indefeasible rights of conscience which the absolute ruler, be he King or Dictator, is always trying to destroy."

MOTHER MARY MAUDE, C.S.M.

Dr. Fosdick's Recent Sermons

THE POWER TO SEE IT THROUGH. By Harry Emerson Fosdick. Harper. 1935. Pp. vi-248. \$1.50.

THIS VOLUME contains twenty-five of Dr. Fosdick's sermons. This great pulpit orator needs no introduction; and one knows that his messages are full of noble sentiments, well expressed and suited for the needs of the day. Innumerable illustrations serve to illuminate the different addresses.

Many tendencies of the time are to be deplored; and the author pays his respects to the cynicism, the carping criticism, and other elements that are in the air. But he feels that the real barrier to our welcoming of Christ is not a sophisticated mind but an unworthy life. Sin is the obstacle. There are things in our lives which will have to leave if Christ comes in. "If He came in, war and greed, and many a social evil they have produced, would have to go. So He is still 'despised and rejected of men.'"

EDGAR L. PENNINGTON.

A GOSSIP is often one who loves to denounce the sins which he longs to commit.

—Bishop Woodcock.

NEWS OF THE CHURCH

Canadian Churchmen Strike at Naziism

Interfaith Meeting Adopts Manifesto
Urging League to Act; American
Isolationism Deplored

TORONTO (NCJC)—A denunciation of the Nazi government's treatment of Jews, non-Aryan Christians, and "various Gentiles" was adopted February 19th by leading representatives of all Christian denominations in Canada, including Church of England, Baptist, Presbyterian, Roman Catholic, United Church, and Friends.

The denunciation, in the form of a six-point manifesto, expresses "unqualified protest" against the persecution of various elements in the third Reich, and declares that further silence in regard to these persecutions is "impossible and will only aggravate a condition which civilization should deem utterly intolerable."

The manifesto declares that the German situation is "an inescapable responsibility of the League of Nations" and urges representatives of the Dominion of Canada and the British Empire in the League to press for League action in regard to the matter submitted by Mr. McDonald in his letter of resignation.

It also takes the United States to task for its "isolationism" in regard to world affairs, declaring:

"We fear, moreover, that so long as our neighbor, the United States of America, continues her policy of isolationism and refrains from throwing her whole weight into the effort to secure international collective security, the League will be inherently inhibited from displaying the strong action which the exigencies of the moment require.

"We in Canada know quite well the illusive appeal of isolationism but such a policy, we are convinced, only paves the way in our day to international anarchy, the utter ruin of civilization, and in the end to the destruction everywhere of those principles of freedom and democracy which have been the glory of North American life. We therefore venture to submit our most sincere conviction in this respect to our fellow-Christians in the United States, in the hope that they will join with us in bringing the full weight of New World idealism to bear upon the furtherance of collective security."

The manifesto urges Canada to provide a haven for a "reasonable number" of "selected" refugees from Germany if the flow of exiles does not cease. It calls for the promotion of an "essential Canadianism based on Christian citizenship in which the roots of ancient prejudices may wither." This new culture, the manifesto says, "will be free from racial arrogance and thus, making for the abatement of narrow nationalism, will contribute toward the realization of justice and righteousness throughout the world."



THE REV. WILLIAM B. SPOFFORD
Executive Secretary of the CLID

Young Churchmen Urged to Take Part in Politics

Bishop Stewart Stresses Youth's Part in
Clean Government

CHICAGO—Young Churchmen were urged to enter politics as a means of insuring clean political organizations for the future by Bishop Stewart, speaking at the Washington's Birthday celebration sponsored by laymen's organizations of the diocese on February 22d.

Clean politics and freedom of the press would be two of Washington's chief aims if he were alive today, said the Bishop. He urged a public press which is above party politics and the cleansing of politics of the sinister attitude which he said now clings to it. The country is but an enlargement of the family, declared the Bishop, and a man or boy should hold the same attitude toward country as he does toward his own family.

Three hundred men and boys gathered at St. James' Church for the corporate Communion in honor of Washington, at which the Bishop was the celebrant. Breakfast followed at the Lawson YMCA, at which the Bishop delivered his annual address to the group.

Rev. Dr. Block Declines Coadjutorship of Kansas

TOPEKA, KANS.—The Rev. Dr. Karl Morgan Block, rector of St. Michael's and St. George's Church, St. Louis, Mo., has announced his decision to decline his recent election to be Bishop Coadjutor of Kansas.

CLID Conference Urges United Front

Annual Meeting of Socially-Minded
Churchmen Warns Against Fascist
Tendencies in U.S.A.

BY CHARLES D. KEAN

BALTIMORE, MD.—Advocating coöperation in a united front against the suppression of civil liberties by Fascist tendencies in the United States, the Church League for Industrial Democracy in its annual Washington's birthday conference at Baltimore heard the danger discussed by several speakers and passed resolutions favoring united action.

The program began February 22d with a luncheon, a discussion meeting, and a dinner meeting; and a corporate Communion, special sermons at leading Baltimore churches, and an open forum meeting on the 23d. The Rev. W. Owings Stone, rector of St. Mary's Church, Baltimore, and chairman of that city's chapter of the CLID arranged the program.

COÖPERATION WITH OTHER GROUPS URGED

Closer coöperation with such secular organizations as the American League Against War and Fascism and the American Civil Liberties Union, and federated activity with organizations of other Christian bodies similar to the CLID was urged by the Rev. William B. Spofford, executive secretary, in his annual report at the luncheon. He cited the league's work during 1935 as part of the united front for the Angelo Herndon defense, and in the united front in the Scottsboro case. The luncheon was held at the Y. W. C. A.

While the CLID cannot, as such, support any one political party, its members can apply their Christian beliefs concerning man and society by coöperating with such political organizations as fit their ideals most nearly, Mr. Stone declared in presenting a discussion paper on The Political Movements and Their Relation to the Church at the afternoon session in Emmanuel Church parish house.

"The CLID," he declared, "after discussion and prayer can support certain political plans such as unemployment insurance, public policy regarding relief, civil liberties, and things for the general welfare of our country." The Rev. Mr. Stone presented a review of the Republican, Democratic, Socialist, and Communist party programs and activities and rejected all but the Socialist as incompatible with Christianity.

FASCISM AND CHURCH

The Rev. William Sharp, rector of St. Paul's Church, Aramingo, Pa., and chairman of the Philadelphia Chapter, presented a paper on The Fight Against Fascism and Its Relation to the Church. Declared Mr. Sharp, "The development of violence from below is a cumulative

process in reaction to the use of violence from above. It may be possible to stop the violence of the capitalist and his cohorts now. If it is not done now, it will be impossible in the future to prevent violence in reaction to capitalist violence."

The Rev. L. Bradford Young, assistant at Holy Trinity Church, Brooklyn, presided at the afternoon session, while Miss Vida Scudder of Wellesley College, presided at the luncheon. Bishop Brewster of Maine was toastmaster at the dinner and conducted a devotional service in Emmanuel Church earlier in the evening.

The Rev. Norman Nash, of the faculty of the Episcopal Theological School, Cambridge, and chairman of the Boston Chapter, spoke on *The Labor Movement and Its Relation to the Church*, and Stanley Matthews, chairman of the Cincinnati Chapter delivered, at the dinner, a paper on *The Coöperative Movement and Its Relation to the Church*. This paper will be published in an early issue of *THE LIVING CHURCH*.

RESOLUTIONS PASSED

Resolutions, presented by a committee under the chairmanship of the Rev. Paul T. Shultz, of West Roxbury, Mass., were adopted as follows: That the Church League for Industrial Democracy become a coöperating organization in the American League against War and Fascism; that the CLID invite Church members to join the fight against Fascism; that the CLID oppose the Kramer anti-sedition bill; that the CLID oppose the Tydings-McCormack inciting to disaffection bill; that the CLID urge the Secretary of Agriculture to conduct a Federal investigation into the plight of share-croppers in the south; that the CLID urge the adoption of an Amendment to the Federal Constitution authorizing the government to regulate interstate industry; that the CLID petition the National Council to appoint a successor to Dr. C. Rankin Barnes as secretary of the Department of Christian Social Service.

A resolution presented by the Morning-side Heights Branch of New York was adopted as follows: that the CLID pledge itself to seek the establishment within the Church of such a fellowship that racial segregation and discrimination will be eliminated.

The Rev. Howard W. Kester, a Baptist minister from Arkansas, who has been active in leading the fight for existence of the southern share-croppers described the details of that struggle at the close of the afternoon meeting.

COÖPERATIVE MOVEMENT VIEWED

The chief advantages of consumers co-operation as against the dream-world ideals of many present-day Christians were described by Mr. Matthews to be that such coöperation is truly democratic, that it is in harmony with the social teaching of the



SPENCER MILLER, JR.
A Speaker at the CLID Conference

best religious thought, that it is more efficient than competitive business, that it will benefit the community by training citizens in business management, that it is an international movement, and that it constitutes a gradual and peaceful return of ownership to the people on a just basis without the necessity for political action or governmental interference.

FINDS LITTLE INTEREST IN UNIONS

Dr. Nash presented two findings and four recommendations in his paper. The findings were as follows: "Even in communities where we have a large working class element in our churches, the trade-union movement is not prominent in our Church constituency; and that even the small group of Episcopalian workers who are unionists fail to see any connection between their unionism and their Church." He recommended that "the main function of the league is to build up a worker membership in the Church and in the league and to develop trade-union consciousness in that membership; that in the present struggle between industrial and craft unionism, the league heartily endorse industrial organization; that the league should be active in the organization of unionism among farmers; and that an organization of a Farmer-Labor party built on the organization of farmers and laborers is the best possibility in the political field.

Philippine Convocation Meets

MANILA, P. I.—At the close of the quiet hour, the first session of the Philippine Convocation in the Cathedral of St. Mary and St. John, Manila, Arthur P. Blunt, British Consul-General, made formal announcement of the death of England's ruler, King George, and spoke feelingly of his reign and personal qualities. Bishop Mosher of the Philippines then offered special prayers, and the British National Anthem was played by Fr. Linsley on the Cathedral organ.

Routine business occupied the remainder of the convocation.

Retreat Secretaries Meet in Washington

Representatives of 22 Dioceses and
Missionary Districts Hear Fr. Bur-
ton at College of Preachers

WASHINGTON—Twenty-two diocesan secretaries from as many dioceses and missionary districts attended a conference at the College of Preachers, Washington, February 5th to 12th, under the auspices of the Retreat Association. The conference was conducted by the Rev. Spence Burton, S.S.J.E., of Boston, and the Rev. Roland F. Palmer, S.S.J.E., of Ontario, Canada.

The purpose of the conference was to emphasize the great contribution the retreat, properly conducted, has to make to the individual prayer life of clergy and laity alike. It was felt by those present that the value of the retreat has not been adequately appreciated, particularly in the American Church; but the nature of this group, representing as it did every type of Churchmanship, and dioceses over a wide area extending from Vermont to New Mexico and Minnesota to Alabama, was in itself an evidence of a new appreciation of this form of spiritual exercise.

The duty of the retreat secretary is to promote in every possible way the holding of retreats in his own diocese. At the present time such secretaries have been appointed by the bishops in fifty-one dioceses and missionary districts. The goal of the Association is to secure the appointment of retreat secretaries in every diocese and missionary district in the Church.

The conference closed with a two-day retreat conducted by Fr. Burton.

At its meeting the Association reelected Bishop Rhineland as its president, and the Rev. Malcolm S. Taylor as executive secretary and treasurer. Fr. Burton was elected first vice-president, and Bishop Gribbin of Western North Carolina, as second vice-president. The other members of the executive council were increased from five to eight, and the following were elected: To serve one year, the Rev. Capers C. Satterlee of Alabama, and the Rev. S. Thorne Sparkman of Maryland; to serve two years, the Very Rev. S. Whitney Hale of Western New York, and the Rev. Karl L. Tiedemann, O.H.C.; to serve three years, the Very Rev. Roland S. Philbrook of Iowa, and the Rev. Dr. Carleton Barnwell of Southwestern Virginia; to serve four years, Bishop McDowell of Alabama, and Bishop Keeler, Coadjutor of Minnesota.

Religion of Spouse Important

NEW YORK (NCJC)—Religion is an important factor young couples consider before deciding marriage, according to a survey recently completed by Dr. Ray Erwin Baber, professor of sociology at New York University. Dr. Baber interviewed 642 college students evenly divided between the sexes, and 220 parents. He asked: "Would you marry a person outside your own faith?"

Only 58 per cent of the young men and 42 per cent of the young women said they would.

Only 14 per cent of the fathers and 15 per cent of the mothers answered in the affirmative.



MISS SCUDDER

Consecrate Bishop Kroll for Liberia

Bishops Perry, Manning, and Campbell Co-Consecrators in Cathedral of St. John the Divine, New York

NEW YORK—The seventh Missionary Bishop of Liberia, the Rt. Rev. Leopold Kroll, formerly dean of Holy Trinity Cathedral, Port au Prince, Haiti, was consecrated in the Cathedral of St. John the Divine, February 20th.

The Presiding Bishop was chief consecrator, assisted by the Bishop of New York and Bishop Campbell, Bishop Kroll's immediate predecessor. The presenters were Bishop Lloyd, Suffragan of New York, and Bishop Matthews of New Jersey. Bishop Gribbin of Western North Carolina read the Gospel, in place of Bishop Cook of Delaware, who had been detained. The attending presbyters were the Rev. Messrs. Roland Jay Buntin and Bernard Iddings Bell. The Rev. Edmund Sills of Westchester sang the Litany. Bishop Gilbert, Bishop Creighton, and Bishop Ludlow were present. The Rev. Dr. G. Warfield Hobbs acted as the Presiding Bishop's chaplain. The Rev. Artley B. Parson represented the Department of Foreign Missions.

NEGROES IN CONGREGATION

A large number of New York, Long Island, and New Jersey clergy were in the procession, including the rectors of several Negro parishes, and many Negro Church people were in the congregation which filled most of the crossing. Bishop Carson of Haiti who, it was hoped, would have part in the service, was prevented by official duties in his field.

Bishop Stires of Long Island, preaching the sermon, testified to his knowledge of the new Bishop's loyalty and his gifts of "head and hand and heart," but put most of the sermon's emphasis on the fact that the congregation, and all Church people, ought also to be consecrated to a new activity and new vigor in carrying out the Lord's command, "Go—make disciples."

"Has it come to this," Bishop Stires asked, "that the Church cannot afford the success of its missionary work?"

Economic conditions account for some of the present difficulty, but the Bishop said that definite experience had convinced him the apathy of Church people was due chiefly to lack of knowledge. Our Church people, he said, are among the most generous of contributors to all social and educational welfare agencies, but they are, from whatever cause, ignorant of the needs of the Church's work.

To the Bishop-elect, Dr. Stires said,

"We do not only consecrate you. We consecrate ourselves anew to the task. We do not merely send you. In a real sense we go with you."

The following gifts have been presented to Bishop Kroll: A cope and mitre, by a group of clerical friends; a portable altar equipped with all necessities, including light China silk vestments, by the New York



THE RT. REV. LEOPOLD KROLL
Bishop of Liberia

Altar Society; an episcopal ring, by friends in Haiti; and a pectoral cross, by the Bishop of Haiti.

Diocesan Payments for the Year 1936

NEW YORK—The payments by the dioceses in 1935 were \$96,427.53 greater than in the year 1934. These payments represented 98 per cent of the 1935 "Expectations" against 99 per cent collected in 1934, but this result was made possible only by the over-payment of Expectations by a number of dioceses. Every diocese in the First and Third Province paid at least 100 per cent of its Expectation. In the Fifth Province over-payments by four dioceses more than made up for shortages in three.

At the meeting of the National Council held February 11th to 13th, a statement of the financial results of the year 1935 was presented which showed that expenditures had been \$12,928.75 in excess of cash receipts, but that this apparent deficit was more than covered by personal pledges which because of illness or other valid reasons had not been paid within the year. Since the meeting of the Council \$5,000 has been received on this account, and there is strong reason to suppose that the year 1935 will finally show all expenditures covered by receipts.

On behalf of the National Council I extend to diocesan and parochial treasurers and to all others who have aided in this work throughout the past year, our deep appreciation for their efforts.

LEWIS B. FRANKLIN,
Treasurer.

Orthodox, Anglicans Join in Service

Fellowship Hears Divine Liturgy With Archbishop Adam of Philadelphia as Celebrant

NEW YORK—One of the most impressive services ever held in New York City took place at the Russian Orthodox Church of Christ the Saviour on Saturday morning, February 22d, when the Divine Liturgy was celebrated for the members of the Orthodox and Anglican Fellowship. The Rt. Rev. Adam, Archbishop of Philadelphia, was the celebrant; the archdeacon was Fr. Vsevolod and the deacon Fr. Kasatkin. Bishop Lloyd, Suffragan of New York, represented Bishop Manning. Others in the sanctuary were the Rev. Dr. Frank Gavin and the Rev. Dr. Edward R. Hardy, Jr., both of the General Theological Seminary; the Rev. Dr. Albert E. Ribourg, rector of St. Andrew's Church in the Mount Morris Park section of New York; the Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel, Trinity parish, who represented the Rev. Dr. Frederic S. Fleming, rector of Trinity; the Rev. George W. Knight, rector of All Saints' Church; the Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn; the Rev. Frederick W. Lightfoot; and Fr. Kohanik, Fr. Kurdiunoff, Fr. Vorobieff, and Fr. Kerbaw of the Russian Orthodox Church. Other New York clergy were present but not vested. The congregation was made up of members of the Orthodox and Anglican Fellowship.

The ceremonies began with the reception of Archbishop Adam at the doors of the church. Bishop Lloyd with all the vested clergy, both Orthodox and Anglican, assembled within, near the door. As the Archbishop entered, a loaf of bread surmounted by a dish of salt was offered to and received by him. Following the formal words of welcome, the Archbishop was vested by the archdeacon and deacon and the celebration of the Divine Liturgy was begun. The music was beautifully rendered by the Slavonic Choir. The Creed and certain petitions were sung by the officiants in English; the responses were in Russian. Many of the Anglicans present were familiar with the Divine Liturgy. Those who were not were provided with copies in Russian with English translation on opposite pages.

Following the service, Archbishop Adam delivered an address, speaking first in English and then in Russian. He spoke with deep feeling of the service just held, saying:

"To my opinion and truest conviction the time is most proper and right to start what has been initiated here in this House of God today. Let us believers in Almighty God, the Giver of Life, the Heavenly King, the Comforter, Spirit of Truth, Treasury of Good Things—let us unite in a true Christian spirit of brotherly understanding that there may be fulfilled the words of our Prayer to the Holy Ghost: 'Come and take up thine abode in us,' and that we may exclaim with the Prophet Isaiah, 'God is with us. Understand, ye na-

(Continued on page 284)

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Large Sums Given to Chinese College

Letter From Miss Johnston of Glendale, O., Tells of Gifts From Writer and From Mrs. W. C. Procter

NEW YORK—Gifts for Hua Chung (Central China) College, in Wuchang, were announced to the National Council at its meeting February 11th to 13th in a letter from one of the donors, Miss Mary E. Johnston of Glendale, Ohio. In writing of provisions regarding lease and title, Miss Johnston says:

"These gifts are as follows:

"For the William Cooper Procter Memorial Building, \$15,000 from Mrs. Procter and \$15,000 from me.

"For the purchase of new land, \$5,000 from Mrs. Procter and \$5,000 from me.

"For the strengthening of the Liberal Arts College I am pledging \$5,000 a year for three years as a 'special.'

"For the improvement of the physical plant of the College I am now promising to pay \$100,000 during the years 1936 and 1937."

The Council gratefully accepted the gifts under the terms set forth. The College of Liberal Arts is that part of Hua Chung College which was formerly known as Boone College and is the Episcopal Church's institution in the affiliated group which make up Hua Chung. Dr. Francis C. M. Wei, president of Hua Chung, is known to many in the United States.

GREETINGS TO BISHOP DAGWELL

Greetings were sent to Bishop Dagwell of Oregon, whose consecration took place while the Council was meeting, and the Council also expressed its appreciation of Bishop Campbell's 10 years' service in Liberia.

The date of the autumn Council meeting, normally in October, was changed to September 22d, 23d, and 24th.

Bishop Gribbin of Western North Carolina spoke to the Council about the work of four schools in his diocese, Christ School, Arden, the Appalachian School at Penland, the Patterson School at Legerwood, and Valle Crucis at Valle Crucis.

NOTED VISITORS PRESENT

Among other visitors were the Rev. Lloyd R. Craighill of Nanchang, home on furlough after 20 years in China; the Rev. Almon R. Pepper, the new national executive secretary of the Church Mission of Help; Bishop Kroll of Liberia, then dean of the Cathedral at Port au Prince, who was consecrated February 20th; Mrs. Harrington Littell of Honolulu; Miss Etta McGrath, formerly of Kyoto; Mrs. J. Ralph Jacoby, president of the New York diocesan Woman's Auxiliary, and Mrs. E. T. Boyd of Denver, diocesan secretary for the isolated, who has some 460 children on her mailing list.

A minute on the resignation of the Rev. C. Rankin Barnes was adopted by the Council. It read as follows:

"Inasmuch as the Rev. C. Rankin Barnes has resigned his office as executive secretary



Acme Photo.

THE VEN. JAMES F. BULLITT AND THE FRENCH AMBASSADOR

Philadelphia Clergyman Made

Legion of Honor Chevalier

PHILADELPHIA—His Excellency the French Ambassador to the United States, M. Andre Lefevre de Laboulaye, conferred at the direction of the French government the Cross of Chevalier of the Legion of Honor on the Ven. James F. Bullitt, a widely known clergyman in this city on February 15th, and also promoted to the grade of Officer in the Legion of Honor Dr. Pierre Francis Giroud, a distinguished French citizen of Philadelphia.

Archdeacon Bullitt is in charge of work among the foreign-born of the diocese of Pennsylvania. Dr. Giroud is widely known as an educator and for many years was a teacher of French in the famous Agnes Irwin School and in Girard College. Dr. Giroud is also the oldest member of the French colony in Philadelphia and vicinity and is the founder of the Alliance Francaise.

98th Year of Church Building

NEW YORK—A corporate Communion of the men and boys of St. Peter's Church, February 15th, and a service at which Bishop Manning of New York was the preacher marked the 98th anniversary of the consecration of the church, of which the Rev. Richard A. D. Beaty is the present rector.

of the Department of Christian Social Service, the members of the National Council desire to express their regret at his resignation and their appreciation of his services over a period of five years.

"The Rev. Mr. Barnes has given to the work of the Department rare enthusiasm, careful judgment and broad social vision. With prophetic insight and patience, he has preached the Gospel of Jesus Christ as a call to justice, fair play, and brotherhood. His approach to the pressing problems of the existing social order has been that of the Christian religion and he has refused to substitute for that approach, economic or political preferences.

"For the wisdom and deep consecration which he has shown during his term of office, the whole Church is in his debt. In thus recognizing their share of this debt, the members of the National Council desire further to wish him joy and happiness in the work of his new field."

Denies Bankers Control Baptist Mission Policy

BY STANLEY I. STUBER

NCJC News Service Baptist Correspondent

NEW YORK—New York bankers and the Baptist Missionary Society are not at odds, as recently reported in a missionary journal, maintains George B. Huntington, treasurer of the Society.

"The attitude of the banks in New York with which the Society maintains connections has always been most friendly and considerate; never more so than now. They have loaned the Society funds in the amount needed on favorable terms and with no security other than a note signed by the duly authorized officers of the Society," Mr. Huntington said.

The Missionary Society itself dictated the terms, and not the bankers, insists Mr. Huntington. He does not deny, however, that the program of the board will have to be greatly curtailed in the next three years and that hundreds of thousands of dollars must be borrowed.

"The negotiations with the bank simply accented and gave point to the necessity for pursuing the policy already determined upon," the treasurer concluded.

A financial campaign called the "Forward Movement" is now being conducted by the denomination in order to meet the missionary crisis.

Church Institutions Benefited in Will of Elizabeth M. Page

CONCORD, N. H.—A notable will was recently probated in Concord, in which Mrs. Elizabeth M. Page, late of Jamestown, R. I., bequeathed large sums to various institutions, Church and otherwise: To Coit House, which is the diocesan orphan's home of New Hampshire; to St. Paul's parish, Concord; to the Margaret Pillsbury Hospital, Concord; and to the New Hampshire Centennial Home for the Aged, Concord, each \$20,000. To St. Mary's School, now of Franconia, until recently of Concord, \$30,000. The Yates School, Lancaster, Pa., and the Army and Navy Y. M. C. A., of Newport, R. I., will receive \$10,000 each; and St. Matthew's Church, Jamestown, R. I., the National Library for the Blind, Washington, and the Audubon Society of New York will receive \$5,000.

Mrs. Page was of a family long prominent in Church affairs in Concord and the diocese of New Hampshire.

Preaching Mission Held

OAKLAND, CALIF.—Just before the meeting of the California diocesan convention, January 26th to February 2d, a very successful preaching mission was conducted by Bishop Remington of Eastern Oregon, at St. Paul's Church, the Rev. A. Ronald Merrix, rector. Several weeks of careful preparation preceded the mission in which all the parishes of the East Bay cooperated. The general subject of services, sermons, and meetings was The Christian Disciple in a Changing World.

Large Numbers Hear Epiphany Lectures

Bishop Manning's Addresses Followed by Interesting and Profitable Question Periods

NEW YORK—The course of four addresses which Bishop Manning of New York delivered on Wednesday afternoons at St. Bartholomew's Community House during the Epiphany season was marked by a large attendance, in spite of very cold and stormy weather. Numbers of men and women, young and old, were present and listened with close attention. The addresses, which began at 5:15 P.M., and concluded promptly at 6, had for their several subjects: January 15th, Why Be a Christian? January 22d, Jesus Christ—Who Is He? January 29th, The Bible—Why Read It? February 5th, The Church—What It Should Mean to Us?

At the end of each address, opportunity was given for questions. One of the interesting features of the questions asked was that they were related to the practical problems suggested to the minds of the Bishop's hearers by the address. Very few questions indeed were irrelevant or far-fetched. For answers to a small number, which did not relate to the subject under discussion but yet were important questions, Bishop Manning referred the questioners to their rectors.

Stones From Old New Jersey Cathedral to be Used in New

TRENTON, N. J.—The brown stone church on Academy street, this city, which was from 1930 to the end of 1935 the Cathedral of the diocese of New Jersey, is being demolished, along with the rectory and parish house. The church is being dismantled stone by stone, and the blocks stored in the rear of the crypt of the new Trinity Cathedral, now being erected at West State street and Overbrook avenue. They will be incorporated in the fabric of that edifice.

The fine Kempe glass windows of the former Cathedral and other memorials not already used in the crypt will also be stored and used later in the Cathedral as the building proceeds. In time the diocese will sell the land.

New York Church Consecrated

NEW YORK—Trinity Church of Morristania, New York City, was consecrated, January 26th, by Bishop Gilbert, Suffragan of New York. The vestrymen presented a certificate to the Bishop signifying that the Church building had been cleared of debt and was ready "to be set apart in the service of Almighty God." The Rev. Edward Tower Theopold, rector of the parish, was appointed by the Bishop to read the Sentence of Consecration.

The church was erected in 1874. The history of the parish has been characterized by financial and factional difficulties, which delayed the consecration of the church for all these years.

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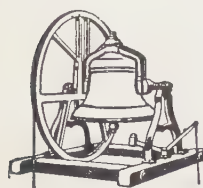
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Georgia Diocesan Paper May Resume Publication

SAVANNAH, GA.—At meetings of the Georgia diocesan departments and executive council February 11th and 12th, at Christ Church the possibility of again having a diocesan paper was discussed very fully and the matter was referred to the Rev. John A. Wright, rector of St. Paul's Church, Augusta, and to John B. Towill of Augusta for investigation. They will report to the diocesan convention in April. In the meantime, through the generosity of a member of the executive council, one number of the *Church in Georgia* will probably be published and distributed to the Church people of the diocese before the convention to the end that they may become interested enough to subscribe to such a paper.

It was announced that as a result of improved business conditions the diocese had more than paid its national quota and expected to increase it this year. Bishop Barnwell, the coadjutor, presided at the meetings.

Forward Manual in Braille

*Rouses Enthusiasm; Is Now
Ready for Distribution*

CINCINNATI—A bright red book on the desk of Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, is creating great enthusiasm in all visitors. The book is the first copy of the Lenten number of *Forward—Day by Day*, prepared in Braille for the blind.

The blind in all parts of the United States, in Asia, Africa, South America, and Europe, are to receive copies of the book.

Bishop Hobson sent copies of the book to the bishops, "because I want you to have the joy of knowing that the blind are being given this chance to share more fully with the fellow members of the Church in our Forward Movement."

"Besides," he wrote, "I want you to send me the names of any blind members of the Church you may know who would like to receive *Forward—Day by Day* in Braille."

"It was impossible to include the cost of producing this Braille edition in the regular budget of the Forward Movement, but I'm glad to tell you that through the generosity of several people who are eager to include the blind in this venture, we can plan to produce at least one thousand copies of the next six issues of *Forward—Day by Day* for their use."

Anniversary Service Honors

Memory of Anne S. Robbins

BOSTON—The 75th anniversary of the founding of the House of the Good Samaritan, observed on February 5th, recalls Anne Smith Robbins, the founder, whose memory was honored in the hospital chapel by a service conducted by the Rev. Charles Russell Peck, chaplain. Miss Robbins, a young lady of wealth and social position, began the work by taking into her own home those for whose ills there was no other refuge.

Disestablishment is Discussed in England

Report of Archbishops' Commission
Subject of Church Assembly Debate; Other British News

LONDON—The Church Assembly began on February 3d its spring session, the Archbishop of Canterbury presiding. His Grace opened the sitting with a reference to the death of King George, and the House stood to carry the presentation of a loyal address to King Edward.

The most important discussion of the session was that dealing with the Report of the Archbishop's Commission on Church and State, which was introduced in a motion by the Archbishop of York, and seconded by Lord Daryngton, who, in the absence of Lord Selborne, acts as spokesman for the House of Laity. The Archbishop of York made a long and most important speech, explaining the exact circumstances in which the commission had been appointed and the main proposals which it recommended.

The Bishop of Durham enforced his favorite thesis that no freedom was possible to the Church without Disestablishment. He denied that the Establishment was necessary for a national recognition of religion. Sir Thomas Inskip (one of the commissioners) made a notable contribution to the debate, acknowledging that the commission had done its best, but maintaining that it was principle, not expediency, that was the root of the conflict. Pleas for allowing the whole matter to be laid before the convocations were made by Dr. Relton and Lord Mamhead, and Lord Hugh Cecil suggested that the discussion might be more profitable if it was adjourned to the summer session. To this course the Assembly eventually agreed.

OCTAVE OF PRAYER

The observance of the Church Unity Octave of Prayer for Catholic reunion was better carried out in England this year than ever before. The central observance was a High Mass at the Church of St. Magnus the Martyr, postponed from January 23d to the 30th, owing to the royal funeral. The Russian Archbishop Seraphim had promised to attend on the 23d, bringing the venerated Ikon of our Lady of Kursk, and to celebrate before it a Molieben of intercession for unity. Unfortunately, he had to leave England before the 30th, but the Archpriest N. Behr and Archdeacon V. Theokritoff sang the Molieben in honor of our Lady after the High Mass, at both of which services a Russian choir assisted.

CHANGES AND APPOINTMENTS

Two important appointments have been announced. The Rev. Leslie Owen, Warden of the Bishop's Hostel, Lincoln, Canon and Prebendary in Lincoln Cathedral, has been selected as Archdeacon of Auckland to succeed the Ven. A. E. J. Rawlinson, who is to be the new Bishop of Derby. The Ven. Lionel Edward Blackburne, Archdeacon of Surrey and Canon of Guildford, has been appointed to the Deanery of Ely, vacant by the resignation of Dr. Kirkpatrick.

7,000 Churchmen at Diocesan Service

Reports of Rhode Island Mission
Show Overwhelming Support of
Effort Unique in Diocesan History

PROVIDENCE, R. I.—Seven thousand Episcopalians, about a fourth of all the communicants in Rhode Island, filled the Providence auditorium, the largest hall in the state, on the final Sunday afternoon, February 16th, of the diocese-wide mission which has captured the attention and imagination of the public. Buses containing delegations from all parts of Rhode Island, a few miles of automobiles, and hundreds of pedestrians called out a large corps of traffic police, as the hour for the service drew near.

A platform at one end of the auditorium had been erected for the huge altar and the improvised sanctuary for the bishops. Palms and ferns around the base set the sanctuary off from the rest of the building. When the acolytes lighted the candles an effect was produced that changed a building dedicated to professional sport into one consecrated, at least for the hour, to God.

Back of the altar on tiers of seats rising high toward the roof were choirs from various parishes. There, too, was seated a vested band of 25 pieces—horns, trumpets, and cornets. Nearly every clergyman in the diocese was in the procession. Taking part in the service, were Bishop Perry, the diocesan and Presiding Bishop of the Church; Bishops Wilson of Eau Claire, Bennett of Rhode Island, chairman of the diocese-wide mission committee; and Quin of Texas, who preached the sermon.

Bishop Perry proclaimed the diocese-wide mission as a contribution of the Church to the observance of the tercentenary of the founding of Providence, an event which, because of its association with Roger Williams and the cause of religious freedom, is claiming the attention of the nation.

DWELLS ON FOLLOW-UP

Bishop Quin, who had already won his way to the hearts of the multitude by preaching over the air at mid-day services in Grace Church during the preceding week, dwelt upon the critical work yet to be done for the mission—the follow-up. Like almost every other missionary who has come here from another diocese he praised the two-weeks' venture, in which 63 parishes participated, as the most carefully planned mission of his experience. The theme of his discourse was that a fearful responsibility rested upon the Episcopalians of Rhode Island, especially the seven thousand he was addressing. The fruits of the mission had yet to be gathered in. He urged his hearers to keep the channel open between them and God, by reading the Bible, by coming to the Lord's Supper, by prayer, especially the kind of prayer in which time is given to God to speak as well as to listen.

Visitors asserted that a word about this

Council for Boy Leaders to Sponsor Program of "School-Within-Schools"

NEW YORK—A council for boy leaders has recently been organized to sponsor the educational program for boys developed by the Rev. G. I. Baldwin.

The object of the council is as follows:

"To select superior boys of sound mind and body who manifest unusual capacity for leadership, and by personal guidance and specialized education train them for positions in which their leadership will be constructively beneficial to society; to cooperate so far as is possible with other movements promoting sound progressive education, scientific and sympathetic treatment of adolescent problems, and the prevention of delinquency."

Bishop Wilson is chairman of this council, and its secretary is Prof. John C. Scammel of Boston University. The financial organizer is Miss Alice Bradford, whose office is in the Educational Building at 70 Fifth avenue.

Fr. Baldwin will continue to direct the educational program. An article in THE LIVING CHURCH for December 14th briefly described its history. For a number of years, Fr. Baldwin, in cooperation with a group of boys and friends, has been working on plans for this "school-within-schools," under the personal supervision of Bishop Wilson. In the fall of 1935 a few friends of the work called Fr. Baldwin east to confer with them regarding the organization and establishment of this work on a secure and well managed basis.

A fund for promotional work was established so that all subscriptions might be applied to actual service, by one friend, who wished to remain anonymous. This fund is a memorial to a son.

amazing mission ought to go out to every parish and mission station of the Church in all parts of the world. The committee, consisting of Bishop Bennett, the Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol; the Rev. Irving A. Evans, rector of Christ Church, Lonsdale; the Rev. Charles Townsend, rector of St. Stephen's Church, Providence; and Albert E. Thornley, in charge of the laymen's activities, had been meeting regularly for five months, and, for the last two, once a week.

UNUSUAL PUBLICITY

The publicity has been exceptional. Mr. Parshley, who headed that branch of the service, has been in daily contact with all the newspapers of the state. The Providence Journal had run columns of preliminary matter prepared by its religious editor, the Rev. Frederick A. Wilmot, and when the mission opened at least half a dozen reports from as many parishes were published every morning and evening. The result has been that the Episcopalians of the state have been roused to a state of corporate religious consciousness such as has never before been known in this generation in this commonwealth accustomed from the day of its founding to religious discussion and observances.

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The Humanity of Our Lord. M. B. Stewart

Temptation. James O. S. Huntington, O.H.C.

Is It Worth-while? The Rt. Rev. R. E. Campbell, O.H.C.

Prayers for Rain. Sister Hilary, C.S.M.
Liturgical Prayer. William S. Chalmers, O.H.C.

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A Catechism With Instruction on Christian Doctrine

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Five-Minute Sermon. Leopold Kroll, O.H.C.

Community Notes.

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Orthodox, Anglicans Join in Service

—Continued from page 279—

tions, for we fear not your terrors; neither are we troubled if we put our trust in Him, He shall be our sanctification.'

"How shall we understand this brotherly relation somebody may ask. I will rather call your attention to what in that respect our Church writer says, and with which I fully agree. 'Our religious will,' says Prof. Berdyaev, 'must be directed to the possibility of reunion of the Churches for the abolishment of the sinful diversity of the Christian world, but only by remaining in everyone's own confessional type, by its deepening and widening, is it possible to proceed to genuine universality.' The only way lies in the internal spiritual unity of all Christians of all denominations—in mutual and brotherly love to each other. There must be no conquerors and no conquered. The Soul of the Church is one, though there are Orient and Occident within it."

The service lasted for three hours. At its conclusion, a large group lunched together in the parish house of the church. At the luncheon Dr. Hardy said a few words as to the purpose of the Fellowship, which was inaugurated in November, 1934 at Wellesley, Mass., with Prof. Michael Karpovich as chairman and Miss Alice V. V. Brown as secretary. Dr. Hardy said:

"The purpose of the Orthodox and Anglican Fellowship is to aid its members to understand the problems and the heritage of the two communions and to bring about sympathetic personal relationships. It is unofficial and is entirely opposed to proselyting of any kind. The service just held and this present gathering are typical of what the Fellowship has in mind."

Vladimir P. de Smitt, president of the Corporation of the Church of Christ the Saviour, made a speech of great interest to the Anglican guests, recounting the history of the founding and growth of the parish. Mr. de Smitt said in part:

"In 1923-1934 a great number of Russian refugees began to arrive in this country, and many of those who came to New York settled around Mount Morris Park. The rector of St. Andrew's Episcopal Church, located in the neighborhood, the Rev. Dr. Albert E. Ribourg, was the first friend the Russians met here. He came into close contact with them, assisted them in their first steps in this new and strange country, and it was he who first suggested that they organize a church of their own. Before they could do this, Dr. Ribourg, with the consent of Bishop Manning, opened wide the doors of St. Andrew's to the newcomers. Every Sunday, between 8 and 11 o'clock, for five months, the Russians held their service at St. Andrew's. It was Dr. Ribourg who found a frame building for sale nearby, stopped its sale by paying \$50 on it, and later assisted in its purchase. In the hall of that house the Russians organized their church and, in February, 1925, held their first Sunday service there. Dr. Ribourg has supported the church ever since, becoming its trustee and being elected a life member. The senior warden of St. Andrew's, Ronald K. Brown, assisted the new church in its incorporation, giving his valuable legal help then and ever since, always gratuitously. He also has been elected a life member.

"As the congregation grew and the small hall in the frame house became inadequate, we rented in 1926 and bought in 1927 this

Forward Movement Committee for Diocese of Albany Chosen

ALBANY—To further the work of the Forward Movement in the diocese, Bishop Oldham of Albany has appointed the Rev. A. Abbott Hastings, rector of St. Paul's Church, Troy, chairman of a committee in charge. The Rev. Mr. Hastings has initiated plans of intensive work and is rallying the clergy of the diocese with real enthusiasm and ready response.

spacious building. This would have been impossible if another great friend, also of St. Andrew's, George A. Molleson, then its warden and treasurer, had not come forward to assist us. With the help of Bishop Manning, Dr. Ribourg, and six other friends, this was made possible. Mr. Molleson also has been elected a life member.

"Thus the Church of Christ the Saviour is not only a House of God and a House of Worship for hundreds of Russian Orthodox Christians in which the ancient Russian religious culture is maintained. It stands also as a monument of gratitude to American friends. It is a monument to the great heart of this country which offered the Russians the splendid opportunity of having such a church."

As Mr. de Smitt concluded his speech, he requested Dr. Ribourg to stand. Dr. Ribourg did, amid tumultuous applause with cheers from the Russians.

The Rev. Dr. Gavin was the final speaker. Dr. Gavin said in part:

"There is a play some of you may have seen, *At Home Abroad*. We Anglicans are in that relation to the Russian Orthodox Church. We are abroad because it is Eastern and we are Western. We are at home because of the basic sympathy between us. It is in the effort to domesticate some of the Eastern Orthodox ideals that we are here today. Do you ever stop to think that American Christianity is Post-Reformation in its establishment? We are the heirs of the ages, yes. But we cannot in this land look back to One Universal Church, actually here. Think of Russia, with her ecclesiastical history. The most amazing missionary enterprises of the world happened in Russia. As bad times as the present time have been known in Holy Russia. The Church will redeem these times, as she redeemed many other bad times. Russia can look back, far back.

"In the West, everyone has been concerned about his own soul. The Church came to America at a time when men were asking: 'What can I do to be saved?' The worship of God, not man's salvation, should have the emphasis. It is good for American Christians to be present at the Divine Liturgy of the Russian Orthodox Church, where all is done for the glory of God. We need Eastern Christianity to help us to restore the worship of God to American Christianity.

"Orthodoxy is a Church of many nations. We have many of those nations here in America. The younger generation go to American schools, and their native speech and native ideals are in danger of vanishing. The idea that the Church is a club may beset them unless great care is taken. The Orthodox and Anglican Fellowship can help here—help the Orthodox. It can help the Anglicans by the witness of the Orthodox to worship. And the Fellowship may become a youth movement, where the younger generation of both Churches may travel together to the City of God."

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

ARTHUR T. RANDALL, PRIEST

MERIDEN, CONN.—The Rev. Arthur Truman Randall, rector emeritus of St. Andrew's Church, died in New York January 27th at the home for old men and aged couples connected with the Cathedral of St. John the Divine. He had lived at the home since 1933.

Born September 23, 1854, at Poque-tanuck, the Rev. Mr. Randall graduated from St. Stephen's College, Annandale, in 1877 and from Berkeley Divinity School in 1880.

In the same year he was ordained deacon by Bishop Williams, and in the following year the same Bishop conferred priest's orders upon him in St. Michael's Church, Litchfield.

He became assistant at St. Andrew's, Meriden, and succeeded his father-in-law as rector there in 1884. In 1927 he was made rector emeritus, having served the parish for more than 46 years.

Bishop Brewster, resigned, officiated at the funeral, which was held at St. Andrew's, January 30th, assisted by the Rev. Dr. Plumb, executive secretary of the diocese of Connecticut, the Ven. Floyd S. Kenyon, the Rev. David R. Johns, and the Rev. George L. Barnes, present rector of St. Andrew's. Burial was in Meriden.

HERBERT SOWERBY, PRIEST

WHITE PLAINS, N. Y.—The Rev. Herbert Sowerby, retired priest of the diocese of Western Michigan, died here this month at the age of 79.

He attended New College, affiliated with the University of London, and was ordained deacon in 1882 by Bishop Williams, and priested in 1884 by Bishop Boone. The Rev. Mr. Sowerby became a member of the American Church Mission in China in 1882, and was rector and headmaster of Bishop Boone Memorial School at Wuchang. From 1895 to 1907 he was rector of St. Mark's Church, Coldwater, Mich., and in 1907 became rector at Bedford Church, Va.

He was the author of a number of works in the Chinese language.

He is survived by three sons, George and Fred of Virginia, and Dr. Sowerby at whose home he died; three daughters,

Mrs. Grace Galt of Washington, D. C., Mrs. Amelia Barkley of Greensboro, N. C., and Mrs. Margaret Watson of Bedford, Va., also survive.

His wife, whom he married in April, 1881, died February 23, 1923.

SISTER FRANCES, S.H.N.

FOND DU LAC, WIS.—At the Convent, Fond du Lac, on February 16th, Sister Frances, of the Sisterhood of the Holy Nativity died.

Burial was from the Convent Chapel, February 18th.

Sister Frances was formerly Arabella Frances Rich, daughter of the late Rev. William Alexander Rich and Sarah Louisa Carter Rich, and sister of the Rev. Lawson Carter Rich, of Corpus Christi Church, New York City, and Miss Mary Townsend Rich, of St. John's Home, Milwaukee.

MRS. EMILY MARY HAMMOND

OREGON CITY, ORE.—Funeral services for Emily Mary Hammond, wife of the Rev. P. K. Hammond, retired clergyman of this city, who died at the Oregon City hospital recently, were held from St. Paul's Church, February 14th, with the Rev. A. J. Mockford and Bishop Dagwell

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of Oregon, officiating. This was Bishop Dagwell's first funeral since his consecration three days earlier. Burial was in Mountain View cemetery.

Emily Mary Ward was born in New York, December 27, 1861, and while a small girl moved to Chicago with her parents, Mr. and Mrs. Joseph Ward. She was married in that city to the Rev. P. K. Hammond and they later moved to Quincy, Ill., coming to Oregon in 1898. Besides her husband, the following children survive: William Hammond, Gladstone; Philip Hammond, Portland; V. Ward Hammond, Grants Pass, and Mrs. Guy Yung, Medford, and six grandchildren: William H. Hammond, Salem; Philip K. Hammond, Minneapolis, Minn.; John H. Hammond, and Dorothy Hammond, Gladstone.

HENRY NEWTON RUSSELL

NEW YORK—Henry Newton Russell, head of the Grace Church Choir School from 1922 to 1935, when he was obliged to resign because of ill health, died on February 15th at the home of his daughter, Mrs. F. Heyward Hunter. He was in his seventy-fourth year. The funeral was private.

Henry Newton Russell was born in London, England, on July 13, 1862, the son of John Archibald Russell, Queen's Counsel under Queen Victoria and Martha MacDonald Russell. He was graduated from London University College in 1879. He came to the United States in 1883, settling in Northwestern Nebraska on a ranch. In 1895 he became headmaster of Kearny Military Academy. This position he held until 1913, when he resigned to become headmaster of DeKoven Hall, Tacoma, Wash. From 1914 to 1916 he was headmaster of the University School for Boys, Chicago, Ill., following which he was headmaster of St. Alban's School, Knoxville, Ill.

Mr. Russell was married in 1889 to Miss Constance Williams of Tunbridge Wells, England.

WILLIAM WARREN WINSLOW

PUNXSUTAWNEY, PA. — Senior warden of Christ Church, life-long resident of this community and leading citizen, oldest practicing attorney of Jefferson County, William Warren Winslow died Sunday morning, February 9th, in the Adrian Hospital after an illness of three months.

William W. Winslow was born in this city, May 7, 1862, the son of the late Reuben Colburn Winslow and Martha Drum Winslow, pioneer settlers. He received his early training at Shortlidge Academy, Media, Pa., graduated from Harvard College in 1885, where he was a member of the Theta Delta Chi fraternity, and the Harvard Law School.

He was borough solicitor for 11 years, food administrator of Jefferson County during the World War, member of the board of trustees of Adrian Hospital, one of the J. A. Weber Fund trustees, past master of John W. Jenks Masonic Lodge, and a member of the higher masonic bodies. His outstanding service as a school director in Punxsutawney was responsible for the many improvements in the local school system. As his hobby was printing, Mr. Wins-

low was an original member of the Fossils, a national amateur press association.

Surviving are his wife, the former Miss Vernetta Laverty, one daughter, Miss Eleanor Winslow, a teacher in the high school; three sons, George Winslow of New York City, Edward and William, Jr., and one grandchild, Julie of this city.

Funeral services were conducted by the Rev. Grover C. Fohner, rector, from the home on Pine street, February 12th. Burial was in Circle Hill Cemetery.

Requiem for Bishop Weller

NEW YORK—A solemn Requiem was sung for the repose of the soul of Reginald Heber Weller, late Bishop of Fond du Lac, in St. Ignatius' Church on February 7th. Bishop Ivins of Milwaukee was the preacher. Arrangements for the service were made by the Confraternity of the Blessed Sacrament.

Organ Chimes Amplified

NYACK, N. Y.—An electrical amplifier which broadcasts the organ chimes of Grace Church has been installed and dedicated to the memory of David Winfield Cranston, a devoted member of the parish from his youth to his death in 1923. The chimes are played on the regular key-board of the organ and their notes picked up by a microphone suspended above the tubes. The music is heard from the church tower, as though from an actual carillon.

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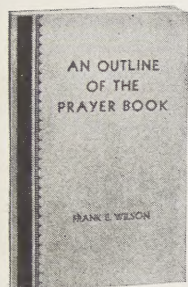
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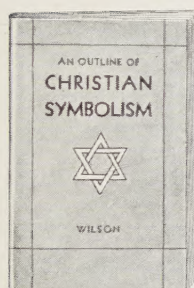
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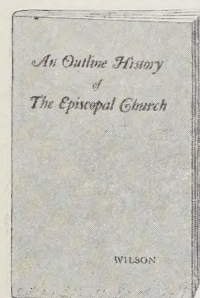
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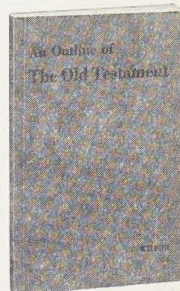
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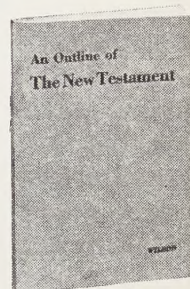
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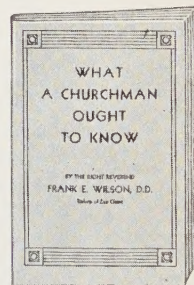
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THE MISSIONARY CRISIS

THE NATIONAL COUNCIL in session in New York, February 11th, 12th, and 13th, made drastic cuts affecting the whole missionary work of the Church and balanced the Budget for 1936. They offset this seeming disaster by presenting the total amount of the deficit, the apparently modest amount of \$127,100, as a sum to be raised by

special gifts to be made prior to March 31st next.

The National Council believes that missionary loyalists will pay this sum and has inaugurated a Church-wide effort, declaring its belief that these cuts "will not have to be made." To vindicate this judgment in the time limit set there must be swift response.

THE SITUATION

| | |
|--|-------------|
| BUDGET—EMERGENCY SCHEDULE | \$2,313,115 |
| SPECIFIC REDUCTIONS—NET (FINAL) | 36,351 |
| BASIC BUDGET | \$2,276,764 |
| LESS ESTIMATED LAPSED BALANCES | 45,000 |
| EXPENDITURES ON BASIS OF PRESENT BUDGET | \$2,231,764 |
| ESTIMATED NET INCOME AS OF FEBRUARY 12, 1936 | 2,104,664 |
| PROSPECTIVE DEFICIT | \$ 127,100 |

To meet this deficit the following reductions will be made as of March 31, 1936, unless this money is raised. The reductions are for items totaling \$158,917, as expenditures will have been made

on these items the first three months of this year.

Under the advice of a special committee headed by the Bishop of Chicago the following schedule of reductions was unanimously adopted:

| | | |
|---|----------|------------|
| <i>Domestic Missions</i> | | |
| Aided Dioceses | \$15,195 | |
| Domestic Districts | 33,488 | \$ 48,683 |
| <i>Foreign Missions</i> | | |
| Foreign | \$47,577 | |
| Extra-Continental | 19,744 | |
| Latin America | 12,513 | 79,834 |
| Departments of National Council | | 20,600 |
| American Church Institute for Negroes | | 3,800 |
| Coöperating Agencies | | 6,000 |
| Total | | \$ 158,917 |

National Council, reluctant to believe that any such further reductions should be imposed upon missionary work and workers already suffering from progressive annual slashes through the past five years, has uttered a ringing challenge to Churchmen to rise in missionary loyalty above the difficulties of a time when Christianity itself is challenged by a mounting paganism.

March 31st next, when the first quarter of the year comes to an end, is the date when the answer to this call must be made.

The figures given here cannot possibly reveal the meaning of these tabulated statements. Earlier reductions have left in the budgets of Aided

Dioceses, Domestic Districts, and Foreign Fields little more than the salaries of American and foreign men and women workers so that upon every Bishop now falls the well-nigh impossible task to choose those workers who must be dropped, thus irreparably injuring causes to which they have given their lives.

The National Council was reminded pointedly by its President, Bishop Cook, that "It is unfair to those who have gone out in the name of the Church with the assurance that the Church will uphold their hands and support their efforts now to notify them that the work must be discontinued and that their services will no longer be required."

*March 31st, then, is the date by which gifts must be received.
The total to be raised by this date is \$127,100.*

THE NATIONAL COUNCIL

Church Missions House, 281 Fourth Avenue, New York, N. Y.